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ABSTRACT

This document consists of a collection of 13 curriculum projects created by U.S. teachers after visiting China during 1985. The included projects cover a variety of topics concerning China: "China Takes to the Streets: How Does Street Life Reflect Life in China?" (R. Andrian and H. Greenberg); "Outline for China Box--Exploring China through Artifacts" (A. Booker); "Socialization--A Comparative Study" (C. Bruno and C. Brown); "Implications of Population Density in the People's Republic of China" (P. Butterfield and E. Boone); "Rural Development: The China Case" (M. Chang, C. Lewis, and P. Irle); "What's in a Painting" (T. Dozier); "One in a Billion" (R. Erickson); "Minority Nationalities in the People's Republic of China" (S. Harper); "The One-Child Family in China" (D. Kelly); "China Today: Changing Images" (T. Fuss Kirkwood); "China through the Eyes of Chinese Cartoonists (J. Lewis); "Thinking about China through Writing" (J. Lierl); and "Using Chinese Food to Introduce Chinese Culture" (S. Stein). (DB)

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1985 FULBRIGHT HAYS SUMMER SEMINARS ABROAD PROGRAM

Curriculum Projects

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CURRICULUM PROJECT   NATIONAL COMMITTEE U.S.CHINA RELATIONS
FULBRIGHT SUMMER SEMINARS ABROAD PROGRAM   SUMMER, 1985

CHINA TAKES TO THE STREETS: How does "street life" reflect life in China?

Prepared by Robert Andrian   Hazel S. Greenberg
Loomis Chaffee School   Midwood High School
Windsor, Conn.   Brooklyn, New York

Level: Senior High School

Time: Three to four days.

Rationale: How does any outsider view a society? How can we, as Westerners, attempt to understand and interpret life in contemporary China? How does today's China carry on its traditions and, at the same time, exhibit signs of change? In any analysis of another society, how are we able to use that society as a mirror for us to analyze our own culture? What common threads support our two societies and, conversely, how are we different?

Narrative: In the nine years since the end of the Cultural Revolution and the Gang of Four, China has struggled through yet another transition, trying to define itself and its future. Five years ago, China embarked upon the Four Modernizations in an effort to improve the quality of Chinese life, compete in the international economy and determine the role it would play in world politics.

We were very fortunate to visit China during the exciting summer of 1985 - a summer when China burst with economic activity, tourism, a Cadillac showroom and still suffered from a vast foreign debt, change and experimentation in the countryside and indecision in education. We were searching for an appropriate vehicle which could be employed in the American classroom so that we could convey some of this excitement to our American students. We decided to study Beijing and Shanghai - urban China- as a microcosm of changing China. Although both of us came to China with strong historical backgrounds and a heady interest in the current scene, we too had many preconceptions of what we would find and how the Chinese people would respond to us. Our curriculum unit is designed to challenge generalized assumptions and cultural stereotypes about China today - a China we found was "changing" but also a China of continuity.

Methodology: We have selected "Living" as the major theme for our analysis of urban China - "living" on the streets, "shopping" on the streets, "eating" on the streets, "relaxing" on the streets, "transporting" on the streets. In each of these catagories, through the use of multimodal strategies, students will be stimulated to "see" China, to examine what they see and to discuss and analyze what they have examined. Beginning with a traditional exercise in stereotypes, we hope to direct students through the "process" of cultural awakening and, ultimately, the realization that China possesses characteristics that are distinctive and, at the same time, universal. Our long range goal is our students realization that only through the understanding of a culture can we understand a people.

Day 1: Objective: 1) Students will investigate and list the daily tasks and activities of their lives.
2) Students will investigate, classify, and categorize their assumptions of the daily tasks and activities of Chinese life.
3) Students will attempt to predict a "typical" day in the life of a Chinese urbanite.

Motivation: Pretend you are an anthropologist and you are asked to write a short piece for The South China Press about your daily tasks and activities. Describe your day in detail.(You may select either a school day or a weekend.)

Development: Distribute a diary page to each student. Have student fill in each hour (approx.10 minutes). Elicit from students a "typical" day, taking into account TIME SPENT on each activity and WHERE THE ACTIVITY OCCURRED. List results on chalkboard.

In what ways do you think this schedule would be the same for a teen-ager in Beijing or Shanghai? In what ways do you think it is different? (Brainstorming with class - elicit answers and place on chalkboard. Attempt to classify and catalogue the daily routine of Chinese teen-agers.)

Homework: Using today's lesson as your framework, write a 100 word essay comparing your daily life and that of a Chinese urbanite.

READING: Class will be divided into three groups. Each group will receive a separate reading andquestion attached.

Group I- A BEIJING WEEKEND-Interview an adult and classify and catalogue that adult's weekend's activities. Write a short paragraph these activities to a Chinese of the same age.
Group II-ON THE STREETS OF BEIJING-On the basis of work in class and this reading, list ten activities found on "the streets of Beijing." Select three of these activities and compare them to the stereotypes we have developed in class.
Group III-PEOPLE'S REPUBLIC-DAILY LIFE - (A) Based on the reading, cite five problems in contemporary China. (B) Formulate two hypotheses on the "quality of life" in modern China.

A Beijing Weekend

WANG ZHENG

NINE O'CLOCK. A sunny Sunday morning in September 1984. China works a six-day week, thus Zheng Xiaojun, a 27-year-old translator for the China International Trade Promotion Society, can linger in bed. It's his "weekend." Monday through Saturday he gets up at 6:00 and bicycles about 40 minutes to his job.

He remembers that he has a date to go swimming with his fiancée, Zhang Huimin, at ten o'clock. He jumps up, washes and slips into his clothes. A simple breakfast and he is off to the pool. A smiling Zhang is waiting for him. Classmates at university, they've been engaged for a year.

Lovers don't like crowds, so they swim in the deep end of the pool where there aren't many people and lie together in the sun. Such couples also forget time, so they nearly miss lunch.

BACK home they help Zheng's mother, a doctor, finish getting lunch, then join the family around the table. Everyone takes a nap, then the two bicycle to the girl's home in a new housing section of northwest Beijing. Here they spend the afternoon around a piano they've bought together with their savings, Zheng playing while she sings. "Her sweet voice always intoxicates me," the young man says.

Music holds them until evening. After a good dinner with Zhang Huimin's mother, sister and nephew, Zheng says goodbye to her and bicycles back home, where he reads for the rest of the evening and writes in his diary.

"An ordinary day off for us," said Zheng Xiaojun. "Like most young people after a busy work-week, we like our Sundays to be easy and carefree. Sometimes we go to a movie, play, concert, museum, exhibition or a park. And there is always shopping, an outing or visiting friends. Often enough we simply stay home reading, talking or doing household chores."

Zheng and Zhang also have their worries and frustrations, like everyone else. Zheng, for instance, would like a more interesting job. Both are concerned about getting an apartment when they get married. But they are optimistic about their future.

THE one-day weekend for Shi Lei is quite different. He is a staff member at the Seismology Research Institute and a 32-year-old father. On his Sundays he gets up at 6:00 a.m. to get milk at the neighborhood milk station for his eighteen-month-old daughter, Congcong. Then he starts breakfast while his wife, Wang Xiuling, a librarian, gets their child up and dressed.

Congcong has brought them a lot of happiness, but also a life busier than ever. Both of them work, so they leave the child in the care of an older woman during the day. There is no neighborhood creche and she is too young for the regular nursery. Under the "one family, one child" policy she is the only child they will have. This makes her a pet around the house, and especially with her grandparents. The family lives with the father's grandparents, so Congcong is regularly taken to see her maternal grandparents — retired cadres living in the western part of the city.

Sunday again, and they go to visit the old couple. They dress Congcong in neat, new clothes and set out by bus at 8:30. An hour later the smiling grandparents greet them with candies, fruit, cakes and tea. Congcong's actions and expressions are a joy to the old people and cause

A musical weekend afternoon.

WANG ZHENG is a staff reporter for China Reconstructs.

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frequent laughter. To let them enjoy their granddaughter, Shi Lei and Wang Xiuling cook lunch while the grandparents take the girl out to watch the cars on the street.

The customary nap comes next. Then everybody goes to a nearby park. Taking photos is part of the fun. Congcong likes the children's slides, merry-go-round and airplane rides so much that she exhausts her elders.

It is 6:30 when they finish supper and say goodbye. As soon as they get back home, Congcong falls into the arms of her paternal grandparents and settles down to watch TV with them. This gives Shi Lei and Wang Xiuling a chance to do the laundry. At ten o'clock they have bathed the child and put her to bed. Instead of going to bed themselves, they read until 11:30 because they're both spare-time university students. Kids are wonderful, they say, but sometimes it's hard being a good parent.

Weekend food shopping

WANG Jianying, 46, a veteran woman welder in the Beijing Heavy Machinery Plant, gets her "weekend" on Friday. (In order to ease traffic and balance the supply of electricity, the workers' days off are staggered with each district taking different days.)

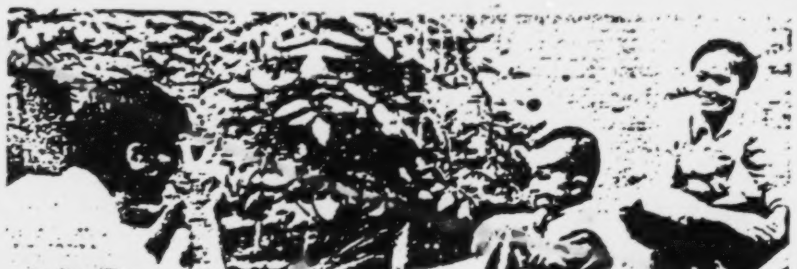
Most of the housework is done by Wang's husband, who's on the staff of a coal-briquet factory, and her 25-year-old daughter, a saleswoman in a hat shop, because they work closer to home. Even so, on her day off Wang wants to be a competent housewife. "As a woman, I should have done more housework for my family," she said.

She gets up at 6:30 to straighten up their two-room apartment in Beijing's old city. Then she fixes breakfast before her husband and daughter go to work. After they leave she does the family laundry in the washing machine. Then she shops in the neighborhood grocery stores. She brings home a bottle of soy sauce, one yuan worth of pork and some vegetables — bell peppers, potatoes, scallions and cucumbers. She doesn't want to buy more expensive vegetables such as lotus roots or out-of-season ones because she is saving money for a refrigerator. The family already has a TV, a stereo recorder, a camera and a fan.

After a noon nap, the cool autumn breeze reminds Wang that she has planned to buy a pair of heavier trousers for her son, a student at Beijing's Second Medical College. Only a primary school graduate herself, she is proud of him and wants to do whatever she can to save him time and give him a good environment for study. She spends the afternoon touring the department stores trying to decide what color and style he would like best. Finally she picks a gray double-knit pair.

For supper she makes steamed rice and three vegetable dishes cooked with shredded pork, and is happy to see her husband and daughter enjoy them. The three finish up the dishes, then sit down to chat while watching TV.

Nothing dramatic has happened during her one-day weekend. But then, life itself is not always dramatic. Wang feels satisfied as she goes to bed at 10:00. □



Shi Lei wants to keep a complete photo record of his daughter as she grows up.

Photos by Zhang Jingde

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ON the Streets of Beijing

ELLA MAZEL

Ella Mazel, an American book editor, mother and grandmother, studied Chinese at the Beijing Language Institute for six weeks in the fall of 1983. Interested in the details of Chinese everyday life, she spent a lot of her free time roaming about Beijing on her own. She also traveled to several places around the country on organized trips. Following are excerpts from her journal, "Student in China," which she has had privately published.

FOOD supplies in Beijing seem to be plentiful, and in each neighborhood people know what time deliveries will be made. At Wudaokou I pass a big open shed where people are lined up. Minutes later a farm cart drawn by two horses comes along and pulls into the shed. This scene is repeated many times in different parts of town, and it always takes me aback to see the market workers jump up on the wagons and toss cabbages and other greens helter-skelter on the ground — vegetables which the farm workers had stacked neatly in even rows and layers. At indoor markets, though, fruits and vegetables are often attractively displayed with an eye to color and pattern.

Fish and other seafood, meats and poultry — and a lot of stuff I can't identify and would rather not try to, like fungi and squid — are also available in every neighborhood. One day I see huge slabs of meat being carried into a store from a truck. Another time it's huge blocks of stuck-together frozen chickens piled floor to ceiling in a storefront storage area — I can only hope they'll make it to a freezer fairly soon. In a market, I come upon a queue of men and women buying fish from a shipment that has just been delivered and dumped onto the counter.

Cookies and other baked goods abound in special shops, markets, and department stores, as do hard candies, nuts, and chocolates. On many streetcorners are vendors selling popsicles on a stick, very refreshing on a hot day. Plenty of stores sell soft drinks. Prepared dishes can be gotten at a multitude of little eateries and larger local restaurants in every area. At such places, people make their selection from portions of the actual dishes displayed in a glass case, rather than from a menu.

What I don't see in Beijing is the kind of food offerings I'm to run into later in southern cities like Wuhan and Guilin — arcades and alleys where groups of men and women at long tables prepare noodles and dumplings from scratch, and storefronts with big tubs of hot oil in which various delectables are deep-fried for takeout or eating on the spot.

THE BEIJING bus system is basically excellent. There are both motor-driven and trolley vehicles, but they look pretty much the same — two long segments with a turntable between for maneuverability. Each section has two doors, and there's a conductor for each section who sits on a raised platform behind a metal counter and keeps calling out, "Who hasn't bought a ticket?" It seems to me virtually impossible to collect from everybody when the bus is crowded, although I do see money and tickets passed from hand to hand. (Note: A majority of people actually have monthly bus passes. — Ed.)

Buses are plentiful — you hardly ever have to wait more than three minutes for one — and with 32 routes you can always get from here to there, even if it means making one or more changes. That's the good news. Now for the bad news. It's a hell of a long way between stops on any given line. Also, at transfer points the stops of different lines often don't coincide with each other and you have to walk several blocks between them.

Getting on a bus when it's crowded is such an ordeal that it almost puts me off going downtown at all. There appear to be queues on the sidewalk. In fact, at the more frequently-used stops there are railings so people have to line up for each door. But the minute the bus pulls up the people, the young ones especially, jump the lines and push their way ahead of others with such force that I've been almost knocked down a couple of times. Elderly people and women carrying children really have a hard time of it. Eventually I learn that the only way I can hope to get on in such a situation is to use my elbows.

Standing on the buses is strenuous — whether you can reach anything to hold on to or are being held up by the press of the crowd around you — it's no wonder people are exhausted, and this on top of a day of working or shopping. In spite of this I get a feeling ranging from resignation to camaraderie among strangers under trying circumstances.

The question is: Why do I enjoy all this so much? I wouldn't be caught dead on a crowded bus like that in New York, and I haven't been on the subway for longer than I can remember. But here, tiring as it is, it's a chance to get a feel for the pace and quality of the daily life of the people — and that's a chance not many Americans get. I feel very superior to foreigners who are transported in limos, taxis, and tour buses (except when I'm one of them, of course).

I have to say a word about the drivers, many of whom, by the way, are women. On the broad avenues there are separate lanes for buses and bikes. On narrower streets the bike riders tend to encroach on the buses' territory, especially where the bus has to pull over to the sidewalk at a stop. Maneuvering those behemoths, often passing bike riders with only inches

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to spare (in spite of constant honking behind them, bicyclists often don't like to give way) must take nerves of steel and the patience of a saint.

Crossing a street ain't easy. Because of my early New York jaywalking experience, I can judge how to dodge the cars, trucks, and buses pretty well. It's the bikes I'm not used to. Coming around corners, bicyclists are like untamed New York taxi drivers, and I learn to be especially careful there.

THE BICYCLISTS themselves are evidently in the greatest danger from trucks. Several times I pass street displays demonstrating safety precautions, illustrated with gory photographs of accident victims lying dead on the street, sprawled next to their shattered bicycles. There are always a lot of people looking at these exhibits. I hope the scare technique is effective.

The only other street bulletin boards I see, aside from the newspapers that are posted, deal with the punishment of criminals. The government has recently instituted a severe crackdown on criminal elements, and I know from the papers that there has been a series of executions. These displays show not only mug shots but scenes of convicted men being led through the streets first as an example for the public.

I've heard so much about the honesty of the Chinese, I'm sorry to find that robbery has become prevalent enough that bikes and doors are routinely padlocked. Still, as far as personal safety is concerned, I feel more secure on the streets and in the subway of Beijing than I do in New York.

THERE'S at least one skill that every Chinese boy must learn at his father's knee — how to peel a piece of fruit with one continuous cut. Any time I'm at a public place, I see at least one man sitting on a bench or a wall peeling an apple or a pear. Starting at the top with his pocket knife, he deftly and quickly makes one long spiral — and drops it on the ground. At the Summer Palace I even see a trashcan marked "peel box," but the man across the courtyard pays it no mind. Two army men on the railing of a pavilion at the zoo — same thing. I photograph a beautiful specimen lying in the middle of a sidewalk a block from the Imperial Palace. The attitude seems to be that the sweepers will get it soon anyway, why bother picking it up.

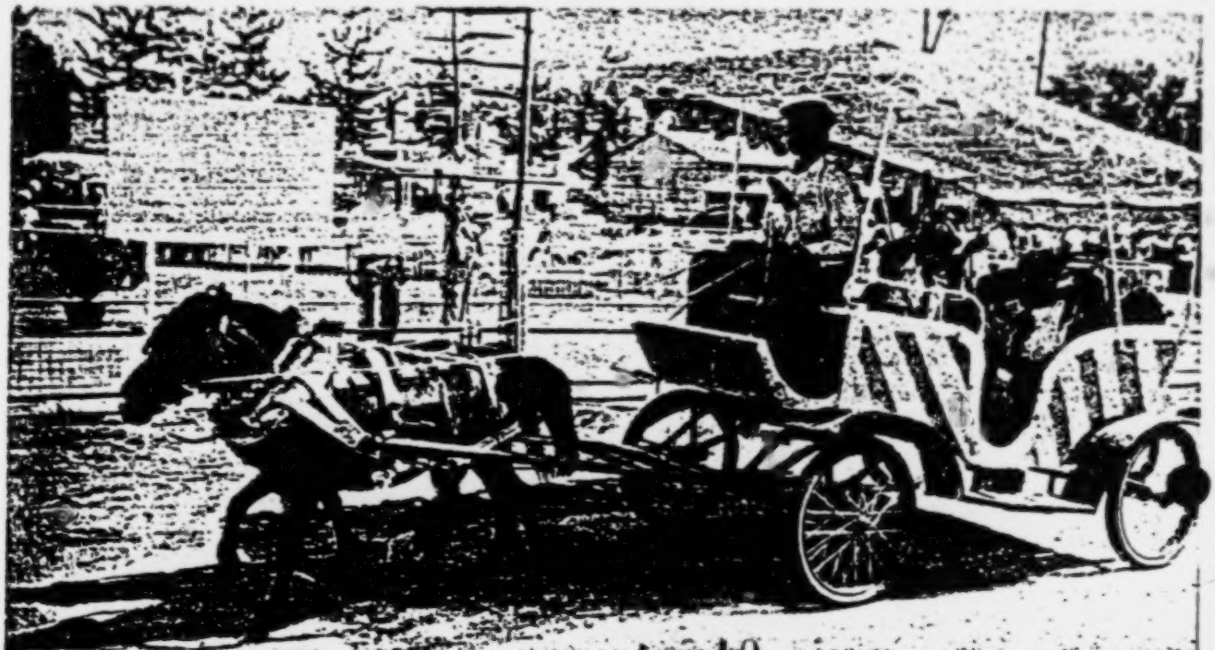
The sweepers — all women, as far as I can tell — are everywhere, equipped with brooms, trashcans on wheels, and face masks. As a result, public spaces are always clean — streets, parks, railway stations, subways, courtyards — even though people do litter to some extent. And fighting dirt in Beijing is an endless, thankless job. Strong winds [illegible]g dust from the arid areas beyond the city. With construction going on everywhere, there's hardly a street without mounds of loose earth and sand to blow around. Streets are paved, but many "sidewalks" aren't — as often as not they're just hard-packed dirt.

So dirt is in the air, along with whatever other forms of pollution would exist anyway. Small wonder we foreigners succumb to respiratory infections and the Chinese themselves seem plagued with postnasal drip.

When I come back to campus after a day's outing, I notice that the bottoms of my pants look dirty. I soak them in my basin with detergent and the water turns black. Hard as I scrub my feet, I can't get the dirt out of the rough parts of my heels — it only disappears gradually after I return home. The campus clotheslines are always blooming, and colorful arrays of garments hang in every street and alley.

THE CLOTHESLINES have competition in the color department. There are lots of trees and shrubbery in the Beijing streets, but people brighten their dark, drab living quarters with a profusion of flowers, whether in pots in the courtyards, cans and other containers on window

Children ride in a carriage pulled by miniature horses at the playground of the Beijing Zoo.



Selling watermelons on Beijing's Xidan Street. *Photos: Xinhua*

sills, or little gardens on the street.

The brightest colors of all are reserved for the younger children. They're clothed in layers according to the weather in yellows, blues, greens, and reds from top to toe. Sweaters and hats are usually hand knit, pants often have appliqued animals, and hats might be crocheted or knit. Bunny hats are the rage too — fuzzy white ones with button eyes and big, pink-lined ears sticking up — I bring one home for my Norah.

While many infants are in day care, a lot are tended by grandparents. It's a common sight on a nice day — a grandfather wheeling a small child in a bamboo carriage or a stroller, or a grandmother sitting on a stool watching the baby playing on the sidewalk. These little children seem a lot more placid than ours do, in the sense that they stay put rather than wander off to explore. They also don't seem to cry as much — maybe because they get plenty of attention without having to demand it.

Fathers are also conspicuous as caretakers, often wheeling small children on their bikes, and they always seem to be talking quietly to them. Only once, in Wuhan, do I see a father scold a little girl and smack her on the back of the head as he pulls her across the street.

Moving around Beijing, on buses or downtown, men and women carry young children in their arms. It's only farther south, in Wuhan and Guilin, that I see women with children on their backs, with bands from the carrier coming over the shoulders and connecting in front with another from around the waist.

THE TOILET, a daily necessity that we Americans take very much for granted, becomes a problem in a country whose culture is so different. Public facilities are plentiful, but we're confronted with a lack of the privacy we're used to. Couple this with the open curiosity of the Chinese and you get into the predicament Lois did at the zoo, where the comfort station has only open stalls. As she prepared to relieve herself, she looked up to discover a crowd of Chinese women watching her every move. What to do? She had no choice — her need was too urgent. Lois may not remember the pandas, but she'll never forget this experience at the Beijing Zoo.

Whether in a neighborhood or at a temple, I'm always lucky enough to find the facilities unoccupied, but the flushable porcelain floor fixtures on campus over which one squats are the height of luxury compared to the open trenches of these public places, where you can see and smell the products of all who have gone before, about three feet below.

I GET off a bus in order to see a bit of another unfamiliar area. What incredible luck that I do! As I'm walking along, I hear some strange screechy music coming from my right. I follow my ears through some construction mess into a little park. Groups of men are playing cards and chess, but the music is coming from a small pavilion whose low round wall is lined with old men.

Two of them are playing the *erhu* — a two-stringed instrument they saw at with a bow. Another is singing — somtimes from his seat, sometimes standing up in the middle. It seems to be a sort of improvisational challenge, because after a while he stops and another man starts. The second one gestures to the effect that he's outdoing the previous one, and there's a lot of laughing.

The singing is indescribable — high-pitched and completely tuneless to Western ears — it's evidently based on Peking Opera. The people surrounding the pavilion are very nice — they make way for me and get a kick out of my reactions. But it's getting late, and I have to call an end to this really exciting, serendipitous experience. □

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The People's Republic of China. A Basic Handbook, 4th ed.
Goldstein, S., Sears, K., Bush, Richard - Asia Society

VIII. DAILY LIFE

1. Introduction and Suggested Readings

Trying to describe the daily life of a society of 1 billion people is presumptuous at best. Previous chapters have made apparent China's great variety and the Chinese people's range of life styles. Most foreigners can make only general observations.

Families and Organizations The family is an important institution in China today, though very different from what it was 30 years ago. Reforming the family system was high on the CCP's immediate post-1949 agenda: land reform and confiscation of firearms deprived the clan of its power, and a marriage law ended flagrant abuses against women. Subsequently, demographic changes have caused the extended family to decline. But Chinese today still spend much of their time as members of family units. The family is still a principal institution for production, savings, consumption, and socialization. And in many ways, it is perhaps more cohesive, more closely knit, and more a part of the social fabric today than it was in 1949. The post-1949 restoration of political and economic stability made the forced breakup of families less likely. Public health measures and better diet have increased the number of generations living at the same time. Severe restrictions on migration within the country have discouraged family members from seeking employment away from their kin. Because they provide a foundation of social order, facilitate savings, and instill discipline, China's approximately 200 million family units are a significant resource in fostering development.

But unlike three decades ago, Chinese now live in a world of organizations that are linked directly or indirectly to the state. Everyone is a member of a work unit or a residential unit — in many cases the two are the same. An individual's work unit — danwei — defines one's social status; sets the level of income, health care, and old-age pension; provides (in cities) ration coupons for scarce basic commodities; may regulate the purchase of durable consumer goods; authorizes marriage; and even attempts to regulate the conception of children. One's unit often also provides a family-like social support. Organizations are responsible for a wide range of other social activities -- schools for education, medical facilities for health care, urban housing offices for living space, retail outlets for consumer goods, the police and the courts for social control, and the Communist Party and mass organizations for political indoctrination.

Women Before 1949 women in China had only limited educational and employment opportunities, could not marry freely, and were subject to the authority of their own families and their spouse's family after marriage. While advanced age led to greater social status for women as well as men and educational opportunities were made available to some women, particularly in wealthy or well-educated families, in general, life was delimited by the traditional priority given to males.

After 1949 the promolgation of the new marriage law in 1950 which legalized freedom of choice for both men and women, and continuing efforts to convince the population that women "hold up half the sky," did much to improve the social status of and the opportunities available to women in China. The number of women in government positions has increased dramatically in the last 30 years, although the total remains small (see table [VII.16], page 149). Only one woman, Zhou Enlai's widow Deng Yingchao, is a full member of the Politburo.

Women do, however, play a particularly active role in local level organizations, such as street committees, and in supervising the implementation of birth control policies. The All-China Women's Federation, headed by Kang Keqing, has responsibility for transmitting policies which affect women and representing women's interests to some extent. In recent years, the Federation has conducted surveys on women's domestic, professional, and social roles, but the impact of such studies on policymaking remains unclear.

Women workers predominate in certain sectors, such as textiles, light industry, and precision machine tools, and comprise an increasing percentage of the work force in the electronics industry. However, in many industries technical and higher level staff positions are still more often filled by men, while women are assigned to lower paying assembly-line or support jobs, such as operating cranes.

In the countryside, under the previous system of calculating individual income on the basis of work points, in general, a woman could earn a maximum of eight work points for a day's labor, as compared to ten for a man. Some women "shock workers" could, however, earn more. The recent "responsibility system," which sets quotas for households or work groups, provides an alternative to the disparity in total points which most women and men were eligible to earn. Under both the work point and responsibility systems, the head of household is made responsible for allocating family income, rather than directly assigning income to the individual.

In short the opportunities — educational, social, and professional — available to women have increased since 1949. However, problems remain: There are indications that the "responsibility system" reinforces the traditional preference in rural areas for male children, forced marriages are not unknown, a substantial proportion of the urban unemployed are women, and most importantly of all, it is not clear that intrinsic attitudes about the social role of women have been changed by the revolution.

Work The type of work dictates much about the individual's daily life and the extent to which organizations impinge on it. In the composition of its labor force, China is still very much an agricultural country (see table [VIII.2] on page 158). Three-fourths of the labor force works in farming, one-tenth in the manufacturing sector, and the remainder in the service sector. As in many developing countries, creating new jobs in China's cities has not kept pace with even the natural increase of the urban population. As the table suggests, less than half-a-percent of the labor force has moved out of agriculture each year.

The government has taken a variety of measures over the years to minimize urban unemployment and the social problems it engenders. There have been strict controls on internal migration since the late 1950s. Beginning in the early 1960s, millions of urban middle school graduates have had to settle on communes and state farms at varying distances from their home cities for varying lengths of time. The resettlement rate rose in 1968 (to restore order after the turmoil of the Cultural Revolution) and then again in the mid-1970s (see table [VIII.3] on page 158). The post-Mao leadership deemphasized this very unpopular program, but soon faced a rise in urban unemployment -- about 20 million persons by March 1979 (20% of the urban population). The government is now permitting private citizens to establish individual and partnership enterprises, especially in handicraft and service trades, to reduce the number of young people out of work.

There is a sharp contrast between city and countryside in the organization of work. In the rural areas, the changes have been most dramatic. For example, a peasant in his or her mid-50s today has lived through several very different kinds of work environments (see chronology [VIII.4] on pages 159-160). In the immediate post-revolutionary period, the Communists carried out a policy of land reform and the norm was privately owned family farms. By the early 1950s, the CCP was encouraging cooperation among families while still recognizing peasant ownership of land and livestock. In the mid-1950's, Soviet-style collectivization was carried out with ownership of land and livestock passing to the collective (a village or number of villages), with the peasant being paid from the proceeds of common labor. In the late 1950s came the communes. Peasants were organized into multi-village work units and were often paid the same wage regardless of work done or individual productivity. By the early 1960s, the basic work unit was the multi-family team (20-40 families). Although some private family plots were allowed, most income came from the fruits of this collective labor, and was distributed to individuals according to work done after provisions had been made for expenses, reserves, and welfare services.

In 1979 yet another dramatic change took place; the so-called "responsibility" system which allows peasant production groups, households, or individuals to sign contracts for what they will produce for the state and retain the surplus for their own use (see chapter VI for more detail). As a result, the proportion of family income earned from above-contract production and non-agricultural activities has greatly increased in some areas. The role of the team in managing labor in the countryside has been reduced by the reform, and it remains uncertain whether teams receive any income from the production activities of peasant households. Once again, the family has become the basic economic and work unit in the Chinese countryside. Despite a general rise in income in rural areas, the decline in collective funds may have a critical effect on old or disabled people who previously have relied on team welfare for support.

Recently, individuals or families have been permitted to establish small private enterprises. However, in urban areas the vast majority of organizations -- factories, stores, schools, government offices, etc. -- are still "owned by the whole people" and run by the state. These tend to be large, formal organizations in which the family as an institution plays a much more limited role than in the countryside. The work week is usually six eight-hour days. Monthly wages are paid according to the relevant salary scale. In some cities, employees also receive supplemental payments to compensate for a higher cost of living. The wage program, originally set forth in the mid-1950s, called for wage increases every two to three years for most workers. In fact, no raises based on work evaluations were given from 1963 to 1977. Workers did receive bonuses, but they were not tied to skills or achievement. The result was a decline in real wages and a deadening of motivation. Wage adjustments since 1977 have increased the incomes of a majority of China's industrial workers and efforts are being made to link raises and bonuses to performance.

In sum, work creates two very different styles of life in China. In agriculture, the hours are long and irregular, and hard physical labor is the norm. In the urban areas, one's job is still quite time-consuming, but the hours are more regular and there are many exceptions to physical labor. In the countryside, production is now based on the household unit. In urban areas, most workers remain employees of collective or state-run enterprises, though an increasing number of individuals (particularly the young unemployed) are starting up very small businesses of their own. While rural inhabitants still envy the wide variety of consumer goods available in the cities, urban residents may become increasingly jealous of the high incomes earned by many peasants participating in the "responsibility" system.

Residence City and countryside also differ considerably in the housing available to families, and in the degree of neighborhood organization. Rural dwellers usually own their own homes (but not the land on which they sit), may build new ones, and may transfer ownership to their children when they die. Depending on the family's wealth, houses range from mud huts to spacious two-story brick homes.

Urban residents must put up with more crowded conditions. They either live in traditional one-story houses or in multi-story apartment buildings. There are some enterprises that provide quarters for their employees, but many urban residents rent housing from the municipal government. The supply of urban housing has not kept pace with population growth, and families must live in very tight quarters. According to government statistics, residents of 192 municipalities have 3.6 square meters of living space per capita, a decline from the early 1950s. The government is investing more in new housing, but not enough to quickly alleviate the shortage.

Concerning community organization, rural areas are much less complex than cities. Production teams, equivalent to a small natural village or part of a large one, are the basic units. In some parts of China, the production team is composed of members with the same surname. In cities, separation of work and residence is the norm, and municipal governments have extended organizational tentacles into urban neighborhoods, both to maintain social control and to mobilize the populace (see the chart and glossary [VIII.5] on pages 161-162). Fifteen to 40 households form a residents' small group, which is under the jurisdiction of a residents' committee supervising up to several hundred households. The next level is the neighborhood committee, which controls several residents' committees and probably several thousand people. Units at each level work under the supervision of police and various administrative agencies. Direct official intervention occurs only for the most serious cases, however.

Generally speaking, the organizational networks that most affect daily life -- both work and residential, in both city and countryside -- encourage individuals to solve problems within their immediate social context.

Leisure The demands of work and household maintenance leave Chinese relatively little time for leisure, and the quantity and quality of recreational activities have varied over time. The low point was certainly the Cultural Revolution decade (1966-76): Offerings in the arts were few and didactic, and many parks and monuments

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were closed on the grounds that they might foster "feudal" thinking. But since the fall of the "gang of four," there has been substantial liberalization in the cultural realm. Entertainment is no longer taboo in the performing arts (though a political message often remains), and the number of movies, plays, and operas -- some of which are foreign -- has greatly increased. In the fine arts, both traditionalism and a searching modern eclecticism are permitted. Literature has become an important vehicle for personal expression. Museums and reopened traditional cultural sites appeal to the Chinese pride in their long past. Spectator sports continue to be popular and are an outlet for patriotic enthusiasm as China enters more international competitions. Radio and, increasingly, television bring varied cultural fare into units and households. Limits to cultural liberalization remain, however. Literature and the arts has continued to be a sensitive area politically. In 1981 sharp criticism was directed at the screenplay "Bitter Love," and in the fall of 1983 a more general campaign was launched against "spiritual pollution." While the campaign had decelerated by early 1984, it provided a potent reminder that freedoms in cultural expression, in social behavior, and even in personal fashion, must be expanded gradually if they are not to alarm those concerned that China's contact with the West may introduce inappropriate ideas, values, and practices.

Restoring Political Bonds The liberalization of culture is part of a broader effort to recreate public confidence in the regime. Over the last three decades, the Communist Party lost much of its originally broad mandate to transform the country's social and political life. Especially among those born after 1949, there is skepticism -- how much is impossible to measure -- about whether the government can bring a change for the better.

The relatively low standard of living and limited career opportunities -- problems common in most developing societies -- are partly responsible for these attitudes. But China's unique political history also plays a role. A final verdict has yet to be rendered on the Cultural Revolution era, but there is substantial evidence that it wreaked havoc with the lives of many and created a social climate of cynicism and anxiety.

The post-Mao leadership has taken some specific steps to reduce its political liabilities and reknit old loyalties. It has cancelled class labels assigned during the social and political transformations of the 1950s and 1960s, and forbid discrimination in employment, social services, and political participation on the basis of class. Revival of legal institutions and training is seen as a way to reinstate confidence in authority based on rules of due process rather than arbitrary force. And regularized popular participation is being encouraged in many areas through introduction at the county level of direct election of deputies to people's congresses.

On the surface, the shape of daily life in China will probably not change radically in the foreseeable future. The great majority of Chinese will, as they do now, have to work hard to guarantee a standard of living that ranges from basic subsistence to moderate comfort. They will continue to live in close quarters with families and neighbors, relying on time-tested ways of maintaining social harmony. Like others in the modern world, they must find personal orbits in a universe of organizations that create opportunites while imposing controls. But whether they have confidence in their government will depend on its success in raising the general standard of living and guaranteeing some

Day 2 Objectives: 1) Students will be able to list characteristics of Chinese life in five categories.
2) Students will evaluate modern China based upon the visual presentation.
3) Students will make inferences based upon their observations.

Motivation: We are going to see some slides and pictures of modern Beijing and modern Shanghai.

(On chalkboard) CHINA TODAY

Housing	Eating	Shopping	Transporting	Relaxing

As you see the slides, jot down some impressions and reactions to what you see in modern China.
(FOR TEACHER: the slides or the pictures should show many aspects of modern China and should be able to elicit from the students the realization that China is old and new, that China is changing but old traditions still continue. No more than 6 slides should be shown in each category and the effect will be the same as showing 60 slides.)

Development:

Housing: What do these slides of housing tell us about the differences in housing in China? What does this "assault on the streets" tell us about contemporary Chinese life? (Students should raise questions of differences in housing, who gets to live in housing, how occupation affects housing. What problems does this present?)

Transporting :Why is China the "bicycle capital of the world?"
How does this category show that China is a labor intensive society? If possible, show a photograph of the subway. What does this tell us about China?

Shopping: How is the shopping experience different from or similiar to yours? In what ways can we say that consumerism is rampant in China?

Eating: Why do you think the Chinese eat so many of their meals in the streets? What does this tell us about the importance of food in Chinese life? What does this tell us about Chinese housing?
(For teacher- Some emphasis should be placed on eating as a social activity, a group experience, a sense of belonging, a neighborly event.)

Relaxing: How does the Chinese idea of leisure time activity compare with yours? What are some of the unusual aspects of Chinese life that we can see in their leisure time activity? What insight does this give us into the Chinese idea of "society?"

Homework: Reading: Let a Million Businesses Bloom
Shanghai and Tai chi chuan
China's Economy Finally Hits Its Stride
Writing: Revise yesterday's homework assignment in light of your homework readings and the classroom activity today.

THE NEW YORK TIMES, THURSDAY, OCTOBER 3, 1985

Let a Million Businesses Bloom, the Chinese Cry

By JOHN F. BURNS

Special to The New York Times

PEKING, Sept. 30 — As a boy growing up amid the rice paddies of Jiangsu Province, Zhu Bingrong read the tracts of Karl Marx and Mao Zedong.

He has never heard of Adam Smith or "The Wealth of Nations," the 18th-century handbook of laissez-faire capitalism. But each day he bicycles down to a street corner here, sets up a crude trestle with a particleboard top and demonstrates an axiom set forth by Smith in 1776: that the entrepreneur, in pursuit of personal gain, can simultaneously promote the general welfare.

Mr. Zhu is a tailor, a 30-year-old, sleek-haired individualist with one of the fastest pairs of scissors and surest eyes for a nipped waist that have been seen in Chongwenmen district here in a generation. After only a few months in business he has built up a thriving trade in the pinstripe suits and natty sports jackets that have been the rage here since Deng Xiaoping lifted the sartorial tyranny imposed by Mao.

In the streets of China, away from the wrangling of the political elite, Mr. Deng is celebrated for policies that have placed popular well-being ahead of ideological concerns. Nowhere is this more evident than among the practitioners — and clientele — of the growing network of free enterprise.

'He's Wonderful'

"Deng Xiaoping," Mr. Zhu said as he drew his chalk across a bolt of cloth and set to it with his wrought-iron shears. "He's wonderful — it's his policies that have made all this possible." With a wave of the shears, he motioned toward the vegetable sellers, furniture makers and bicycle repairers clustered about his table on Taijichang Street.

The New York Times/John F. Burns

Zhu Bingrong, a tailor, cutting material on a table set up on a street in the Chongwenmen district of Peking.

Across China more than 13 million people work in private business, two-thirds of them people like Mr. Zhu who are self-employed. When Mr. Deng took power in 1978, private commerce of all kinds was proscribed and heavily punished.

Equally impressive is the rate of growth: 660,000 private businesses by 1980, 9.3 million at the end of 1984, 10.6 million now. Recent figures show that 14 percent of all retail sales take place in the private sector.

In many neighborhoods the private markets have become the focal point of life. In Peking alone there are more than 500 such markets, often several in a single neighborhood.

Deng Is Challenged

Western economic historians who visit here say there has been nothing to match it in any Communist country, not even the period in the 1920's when Lenin, ruling a nation ravaged by civil war, encouraged free enterprise in the Soviet Union. The same point, in different ways, is made by Mr. Deng's political enemies at home, who have taken to saying that what is going on here is an abandonment of Marx's creed.

"We are Communists; our goal is to build socialism," Chen Yun, the 80-year-old central planning advocate who is Mr. Deng's strongest critic at the pinnacle of power, said at a national party conference last week.

For months Mr. Chen and others have been sniping away at the Deng line by pointing to a wave of corruption and venality that has been sweeping the country, saying these are the inevitable accompaniments of a policy that encourages individuals to seek material gain.

Mr. Deng, on the defensive, has adjusted his polemics, but not his policy. Replying to Mr. Chen's conference speech, he spoke of the "greediness, corruption and injustice that are inherent in capitalism," then reaffirmed the positive role that free enterprise can play.

Shortage of Services

In licensing free enterprise, Mr. Deng has sought to tackle several problems. One was the chronic shortage and sloth of everyday services, palpable to anyone who knew Mao's China.

Whether it was getting a meal, or a haircut, or a snapshot on Tian An Men Square, China before the Deng era was hopelessly undersupplied. Mr. Zhu, the tailor, who can make a jacket for less than two dollars plus the cost of the cloth in three days, is a testament to this; the same service in a state-run shop can take several weeks.

Since 1980 there has been a 600 percent increase in retail and service shops, most of them privately run. China's Horatio Algers have opened nearly 6 million stores, 1 million restaurants, 800,000 transport concerns, 750,000 repair shops, 640,000 service shops and stalls and 40,000 companies that build or repair homes.

If a Chinese drinks in a teahouse, stays in a small hotel, needs his shoes fixed, likes fashionable clothes and hairdos or likes to dance to a Western beat, the chances are good that he will patronize a privately owned concern.

The new businesses have filled a gaping hole, and by providing better service, though often at a higher price, have prompted state and collectively owned stores to improve their own performance. In addition, they have provided jobs to millions of people who would otherwise have been out of work.

A Train to Prosperity

Jin Baoxiang, 22, who runs a clothing stall on Shangsantiao Street, near the Peking railway station, stayed at home for three years without a job after leaving school. A year ago he took a train to the southern city of Canton and toured state stores there, buying up surplus jeans, sweaters and raincoats produced by factories specializing in export lines. In Peking he got a license from the city and hired a stall. After several more trips to Canton, his is one of the busiest stalls on the street.

The opportunity to go into business has also eased the strains resulting from Mr. Deng's decision to push millions of workers and officials into retirement.

After a career as an ivory carver in a state workshop, Tian Zhong retired at 55 this year. After a month sitting on the stoop pulling on his thick-stemmed pipe, he headed for the wholesale vegetable market on his bicycle, filled his panniers with cauliflower and beans and set himself up as a trader on the sidewalk beside Mr. Zhu, the tailor.

The economics are compelling. Many traders admit to earning 500 yuan, about $170, a month and more, about five times the city's average wage. Costs include "administration fees" at the markets that run as high as $20 a month, and taxes that run anywhere from 3 to 15 percent.

In Mr. Zhu's case, there is also the cost of a room in a private hotel for himself, his wife, his 4-year-old daughter and his sister-in-law, who traveled here together from the ancient city of Suzhou when they heard that there was a shortage of tailors in Peking.

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Warming Up in Shanghai

Nov 3, 1985

Early-morning exercise sessions in a city park provide a candid snapshot of Chinese life

By **BARBARA SELVIN**

[illegible]

A group practices a variation of tai chi chuan with wooden swords.

Shanghai's Huangpu Park — which, like parks in other Chinese cities, serves as playground, sylvan refuge, meeting hall, kiosk and agora — cuts a curving green band, about 11 city blocks in area, bounded by inky Suzhou Creek and by the broad, brown Huangpu River. On the land side, the park borders Zhongshan Road, known in Shanghai's colonial days as the Bund, where stand the stately old buildings that had been banks and trading houses and that now serve as offices of the People's Republic.

The park's stone quay overlooks river traffic that ranges from humble sampans to ocean-going freighters. Houseboats bob gently against their moorings, laundry fluttering in the tangy breeze.

Last November, when I arrived at the quay on my first morning in Shanghai, sunlight had just pierced the murky haze over the river. My trip to the park was spurred by a guidebook's suggestion. In my three mornings there, I found a scene as full of life as a Breugel painting, and best of all met a half-dozen English-speaking Shanghainese who welcomed me and shared their stories.

That first day, I awakened before dawn and hurried outside. The sounds of the bustling crowds that filled the roads and bridges were softened in the hushed half-darkness; I think it was the absence of unmuffled heavy machinery that cast the quiet mood.

I had read that many Chinese are devoted to sports, and I had watched small groups exercising in other cities, but never had I seen so many enjoying mass constitutionals. The stream of people, mostly wearing street clothes but with a few in warm-up suits, carried me along to the gate of Huangpu Park. It cost 10 fen — about 4 cents — to enter.

Inside, people were exercising everywhere: on the paths, along the promenade, in clearings, next to empty fountains. I watched a dozen people doing Western-style calisthenics; walked by old women, bundled in quilted jackets, who swayed gently along the seawall, and stopped uncertainly at what seemed like a good spot on the quay, near steps leading down to a large, paved open space.

Huge old plane tress arched their mottled branches over the clearing and marched beside the paths. Green park benches were dotted about invitingly. Autumn's recent arrival was marked by banks of potted chrysanthemums and scattered golden leaves that gleamed from the dewy pavement.

Watching the Chinese exercise and wanting to begin my morning routine of stretches, I felt nervous and exposed, the lone Westerner catching every passer-by's gaze. I took a deep breath and began my warmup, comforted by the complete obliviousness of the elderly Chinese in the open space before me. Solitary or in small groups, they moved through the flowing steps of tai chi chuan, Chinese shadow boxing, with faces relaxed, inwardly turned, meditative.

Presently a young man approached and greeted me in perfect English. As the morning unfolded I realized he was one of a loosely knit group of teachers, translators, engineers and lawyers who are all acquainted, at least by sight, and who seek out foreigners — not only to practice their English, I believe, but to open a window on the world and a window into China.

This young man said he designed machinery at a textile company and that his name was Qian Ming Xin. I said I was from New York City. He asked, "Which part, Manhattan or Brooklyn?" Mr. Qian had never traveled much beyond Shanghai, but he seemed to have a passion for geography. He quizzed me on Manhattan's attractions: "Hudson River? Times Square? Fifth Avenue?" He asked if I had ever been upstate, to the Finger Lakes. I said I had gone to college nearby. "Cornell?" he asked, grinning at me.

Well, I reflected, Shanghai has always been the Chinese city most open to foreigners, a home to revolutionaries and thinkers. Its denizens, like New Yorkers and Parisians, must be a special breed.

An older man walked over from beneath the plane trees, the breeze ruffling his thin gray hair. Diffidently, he asked how I liked watching tai chi, and looked pleased when I said I had come to the park to join in. "But I don't know how. I've never done it," I said. "Won't they laugh at me?" Oh no, he assured me, you just come with me.

He said he was a lawyer. Three days a week, he teaches at a Shanghai law school. Other days, he appears before the bar, mostly on criminal cases and divorces.

At the stroke of 7, after a few preliminary chords, a reedy melody began streaming from loudspeakers fastened to posts and trees. The clumps of people moved into rows across the paths and clearings. The lawyer took my elbow and urged me gently down the stairs, toward the crowd as it began to move in unison with the music.

Tai chi chuan is an ancient discipline, a series of movements performed in a state of quiet concentration. Like so much else in Chinese culture, it is a fabric woven from Buddhist, Taoist and Confucian strands. There are many versions, but the basic routines, performed in the park each morning, are so slow and gentle that even the most out-of-shape novice can follow. The measured, deep breaths, simple spreading movements, slow turns and twists and shifts of weight evoked a feeling of calm and renewal, even though I sometimes lost the thread of the steps.

At 7:45 the music ended. The lawyer and I bowed and set off in opposite directions, promising to meet again.

The next morning, I arrived just as the music began. I didn't see the lawyer, but I found a spot near a seraphic young man who moved to the music with an absorption that seemed to approach rapture. The music faded. The rows broke up. The crowd thinned, although I could hardly say it vanished. One is never alone in a Chinese park.

Just then, a stocky, older man strolled over and struck up a conversation, telling me he was a translator of international documents for Chinese officialdom. Soon the lawyer joined us, apologizing for his tardiness and smiling warmly at the translator, clearly an old friend. Heads inclined, they politely awaited questions. I asked about their homes. The lawyer said he shares three rooms with his wife, two children, their spouses and two grandchildren.

When I asked what they had done during the Cultural Revolution, a glance passed between them. The translator said he had been sent to toil in a factory. The lawyer and his family were forced to the countryside, where they planted rice for four years. But both families were lucky, the lawyer said; the Red Guards had not ransacked their homes.

The translator, hinting at a long-standing dislike of the Communists, told me stories of his youth. During World War II he was an interpreter for General Stillwell's troops along the Burma Road, and then went to India and Japan with the American occupation forces. The lawyer had never left the country. It is impossible to get a visa now, he told me, especially for intellectuals, since so many people with skills left China in the early days of the post-Mao thaw.

And he gave me a look I was to see in the eyes of other Chinese: a half smile, a shrug, an expression of resignation and longing, a clear gaze lacking all trace of bitterness.

On my last morning, Mr. Qian gave me a paperback collection of Chinese poems printed in Chinese and English. The lawyer and the translator shook my hand warmly.

That day my husband and I flew to Peking. The capital was cold and dreary, and there was no park near our hotel where people would gather for tai chi. I left China without finding another breach in the wall between visitor and Chinese. Only during those mornings in Shanghai had I fulfilled the traveler's dream: to laugh and while away an hour with new friends. ■

BARBARA SELVIN recently returned from a visit to Asia on a Pulitzer Traveling Fellowship.

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N.Y. Times 10/27/85

China Hits Its Stride

FRONT
TOSHIBA
TOSHIBA
REFRIGERATOR-FREEZER
MADE IN

In Peking, pedaling home with a new refrigerator.

Sygma/J.P. Laffont

The ancient country seems, finally, to be reaching a point of sustained growth.

By LEONARD SILK

> *"We are weeping from too many joys.*
> *We are rid of the shame of the past.*
> *Our forefathers can feel at ease in their graves.*
> *O, my Motherland, you are no longer a broken bowl in front of an ancient temple."*

THOSE lines are from a poem that a man named Qing Xian recently sent to a Canton newspaper. And, like Mr. Qing, a great many Chinese these days believe that their country's nightmarish past has given way to a new dawn of prosperity and growth beyond their dreams.

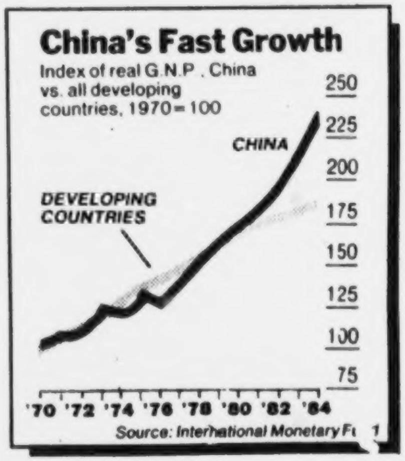
Last year the real growth of the Chinese economy — a 13 percent increase in gross agricultural and industrial output, after allowing for inflation — was probably the greatest of any country in the world. Nor was that a flash in the pan.

In the past five years since Deng Xioping, the Chinese leader, began his modernization drive and his "open door" policy — opening China to the outside world and also opening up the domestic economy increasingly to the gyrations of the marketplace — the nation's total output has grown at an average rate of 10 percent a year.

As a result, economists, foreign businessmen and Chinese officials are coming to believe that China, wh. its own unique blend of planning and free enterprise, has reached that magic moment in its economic drive — a takeoff into sustained growth. So confident are China's new leaders about their nation's forward momentum, that they are even prepared to slow down the pace somewhat, to prevent inflation and an overdependence on imports. If China manages to avoid radical political change — and the 81-year-old Mr. Deng has moved to insure continuity by filling key jobs with a group of younger men loyal to him — the strategy, many believe, could succeed.

"They're not yet South Korea or Japan; they're still catching up," said Hidetoshi Ukawa, Japan's general consul in New York. But concern seems to be growing in Japan and other major Far Eastern exporting nations that the catch-up may come fast, that China may become an awesome economic rival as soon as 20 years from now. China, which has relied heavily on imports for consumer and industrial items ranging from refrigerators to trucks, is beginning to churn out its own

Continued on Page 26



China's Fast Growth

Index of real G.N.P., China vs. all developing countries, 1970=100

Source: International Monetary F 1

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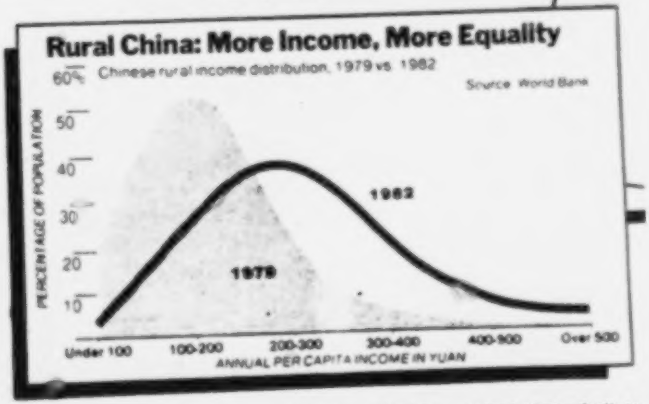
Continued from Page 1

Shopping for televisions in a crowded Shanghai store.



Rural China: More Income, More Equality

Chinese rural income distribution, 1979 vs. 1982

Source: World Bank

— for consumption and for export.

And there are ample grounds for expecting China to generate sustained growth. On Friday, the World Bank issued a report saying that China's ambitious goal of increasing per capita income to $800, from $430 now, by the turn of the century, stood a good chance of success. It said the chances for doing so would be increased if China allowed even more play than it already has for market forces and decentralized decision-making.

There are other signs of optimism. Traveling through China this fall, one finds that living standards are rising far faster than anyone had imagined possible and this is itself the strongest reason to believe that the changes inaugurated by Mr. Deng will endure. People seem to appreciate what the changes are doing to their lives. They are unlikely to give them up.

''We will not get rid of our experiments,'' said Zhang Ge, a young deputy director for the Special Economic Zones at the State Council in Peking. ''As in the natural sciences, we will learn from them, even when we fail. When we get the data, we will go on, we will not stop.''

And Richard Huber, who directs Citibank's operations in Asia, puts it another way: China, he says, is simply ''pretty close to the point of no return'' to the old ways.

BUT others have their doubts about whether the boom can last — and how much there is in it for foreign businesses and investors, if it does last. With several notable exceptions like Citibank, 3M, Exxon, Atlantic Richfield, McDonnell Douglas and I.B.M., American and other foreign companies continue to hold back from major investments in China.

They are concerned that the astonishing reforms that swept this Communist country in the past five years under Mr. Deng could, one day, disappear, propelling China back into an inward-looking and anti-Western stance. After all, such xenophobia marked a great deal of Chinese history, and never more so than during Mao Zedong's decade-long Cultural Revolution, which ended in the mid-1970's, shortly before Mr. Deng returned from his second banishment and achieved power in 1978.

Even Chinese peasants seem to fear a return to the older, less capitalistic ways. People's Daily, the leading Chinese Communist newspaper, published an article by Zhang Pingli in mid-September, saying that many peasants are so afraid that the Government will change its policy of ''making people wealthy'' that they are hiding their newly earned cash in their homes or putting it in banks far from their home villages.

''Just repeating the words, 'There will be no change,' is not enough to allay the peasants' fear,'' said Mr. Zhang. The peasants, he insisted, ''still need a political and legal guarantee.''

The peasants' concerns have taken on greater significance in Peking because farmers are playing an increasingly important economic role. In a land where agriculture accounts for 35 percent of the national income, and 70 percent of the population is rural, Mr. Deng's dissolution of the old system of collectivized agriculture is an important reform. Prof. Abram Bergson of Harvard, who recently led a team of Western economists through China, found that the return to China's ancient system of allowing families to farm the land was ''the most far-reaching and dramatic'' of the new developments his team observed in China.

Under the new arrangement, families, free of despotic controls, decide how, when and what crops to produce. The families, called ''brigades'' to preserve some flavor of Socialist acceptability, contract with the Government to produce set amounts of particular crops and are free to sell what they produce above those amounts in the open market and retain the cash they earn. These strong incentives have produced a surge of farm output. Grain production, for instance, has climbed from 305 million tons in 1978 to more than 400 million tons last year.

But China has tackled more than just agricultural problems. To foster industrial growth, it has created so-called special economic zones and open cities all around the nation, which Westerners have labeled ''pockets of capitalism.'' The areas, where economic decision-making is decentralized, encourage foreign investment through special tax programs and other incentives. ''What the Chinese are thinking of is creating a series of Hong Kongs,'' said Mr. Ukawa, the Japanese consul.

As it tries to craft a new and stronger economy, China is determined to make its own rules. After witnessing the economic gridlock of Soviet-style Marxism and the failure, during the Mao years, of a rigidly planned economy in China, Peking has forged a sharply different course. Out of a poor, backward and Communist nation, it is trying to create a new model for Socialist development — a modern mixed economy where Socialism is coupled with a heavy reliance on market forces.

Prime Minister Zhao Ziyang told last month's Party Congress in Peking that China was already entering a new stage in which the economy would gradually shift from meeting people's basic needs for food and clothing to ''enhancing the quality of their lives.'' By the end of this cen-

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tury, he said, "the Chinese people will achieve a relatively comfortable standard of living. Although this is a gradual process, it is increasingly apparent and we should be fully aware of it."

One of the keystones of China's plan is to grow by about 7 percent a year for the next five years, a figure that officials are already conceding could be exceeded in practice. "A sustained 7 or 8 or even 10 percent growth rate over such a long time is rare in the economic development of any country," Prime Minister Zhao said. "A similar situation has occurred in only a few countries and regions during the 'economic takeoff' stage." Only Japan and the "little tigers" of the Pacific rim — Singapore, Hong Kong, Taiwan and South Korea — have achieved comparable long-term growth rates, but the mainland Chinese now believe they could do it too.

THE goal is to quadruple its gross agricultural and industrial output between 1980 and 2000. With its population of one billion growing by just 1.3 percent a year, as China presses its "one-family-one-child" policy, annual per capita income is projected to rise to about $800 by the end of the century, a level that would place it among the world's lower-middle-income nations, such as Egypt with $700 in current annual per capita income today and the Philippines with $760. China has already moved well ahead of such countries as Pakistan and India, with per capita incomes of $380 and $260, respectively.

And the rise would be striking: Per capita income was only $300 a year in 1980 and is now $450. To achieve its quadruple goal for the growth of total national output, China would have to invest an average of 30 percent of its national income each year — an investment rate slightly higher than that of Japan and the "little tigers."

The World Bank report released Friday said that if China raised its per capita income to $800, it would be a remarkable achievement almost unparalleled in world history. "Only one country — Japan — has indisputably caught up with the developed nations from a position of economic backwardness," the report said. But, it said China had "a good chance" of doing so.

However, the report included some warnings. "Unrealistically high growth targets cause fluctuations, shortages and inefficiency, while aiming too low has few adverse consequences," it said, offering two other options for more moderate and balanced growth.

The differences among the three options, labeled quadruple, moderate and balance, are in projected overall rates of growth and in their composition and assumptions about efficiency. The moderate option, although making most of the same assumptions as the one labeled quadruple, takes a less optimistic view of the future efficiency of China's economy, including slower rates of productivity increase in both agriculture and industry.

In the balance option, the World Bank team proposes giving greater weight to the services sector — especially to commerce and various business and personal services — which would shift the structure of China's economy away from the Soviet pattern and toward the pattern of Japan and other countries at comparable stages of development. This would mean improving both the quantity and quality of China's warehouses, shops, vehicles and other equipment and its communications system.

That option would raise employment in services to 25 percent of the labor force by the end of the century, cutting China's capital requirements, allowing a somewhat lower savings rate and permitting a more even growth of consumption and investment.

And, assuming overall national output growing by 6.4 percent instead of 7.3 percent as the quadruple model assumes, following the balance option would raise Chinese living standards just as much, while reducing the strains of forced growth and doing more to improve the quality of life.

China is taking these options seriously. "We examined the economic growth rate from various aspects, and calculated it from different points of view," Prime Minister Zhao said. And he acknowledged that China, with its fast rate of development, has been running into trouble, starting in the fourth quarter of last year and still continuing. "A number of problems arose, such as an excessive rate of increase in industrial production, excessive investment in fixed assets, overexpansion of credit and consumption funds, sharp increases in some commodity prices and a drop in state foreign currency reserves."

Already, according to forecasts by Wharton Econometrics, China's growth has slowed, and it will probably go to about 7 percent in 1986 from 13 percent last year. Although the 7 percent growth is what China wants for itself in the next five years, the slowdown this year was the result of more than just Government policies. It was also caused by a sharp foreign exchange shortfall and a slowdown in the rate of investment. Foreign exchange reserves, for example, which were at a peak of $17.1 billion in the second quarter of 1984, according to the International Monetary Fund, fell to $11.6 billion in June 1985 and reportedly declined further in the third quarter of this year.

Allen S. Whiting, a professor at the University of Arizona, who is a long-time China-watcher and former foreign service officer, points out other hazards that lie in China's path. They include the ups and downs of the world economy, to which China is now more exposed, with exports vulnerable to protectionism and imports to price fluctuations; exaggerated hopes of continuous progress that could be disappointed — and exploited by an opportunistic opposition; and natural disasters, such as floods, earthquakes and famines that have plagued China through its history. And given the scale of the population and the territory, there are sure to be other setbacks along the way.

But for now, the Chinese are committed to their plan of at least 7 percent sustained growth. "If the rate were too high," Mr. Deng told last month's Party Congress in Peking, "that would create many problems that would have a negative effect on the reform and on social conduct. It is better to be prudent. We must control the scale of investment in fixed assets and see that capital construction is not overextended."

He said it was important to manage production efficiently, insure quality and seek economic and social returns. The contrast with traditional Communist planning, aimed at "overfulfillment of production norms," is striking.

The threat of inflation has alarmed the Government. Although official statistics put the rate of consumer price increase at just 6 percent during the past 12 months, unofficial estimates of foreign economists based in China put it much higher — at 10 to 15 percent, with Shanghai calculated at 17 percent.

Declining foreign exchange reserves have also been worrisome. China, remembering its own earlier dependency on foreign capital and observing the development problems facing today's debtor countries in Latin America and Africa, would rather slow its rate of growth than pile up foreign debts. And when they decide to crack down on borrowing, they don't waste time. They turn it off. Mr. Huber of Citibank says. "Their financial control system is pretty primitive — it's as though it has just one on/off switch, and either it's on or off."

Besides concerns about inflation and the loss of foreign currency reserves, another recent development alarmed the Chinese Government and caused it to blow the whistle on breakneck development: evidence of corruption in industry.

The most notorious scandal was in Hainan Island, a designated "open" area where local officials were involved in a scheme that used up a lot of foreign exchange for cars and other consumer durables rather than using it for more productive purposes, such as purchases of capital equipment and machinery. Hainan is far from being an isolated case. The Government recently announced that it was investigating 200,000 "business companies" and "trade centers," clamping down on "unscrupulo[illegible] profiteering, tax evasion and violation of business regulations."

The Chinese continue to worry about the moral — or rather immoral — consequences of a freer economic system. At the recent Party Congress Chairman Deng warned that "only Socialism can eliminate the greediness, corruption and injustice which are inherent in capitalism." But he did not try to deny the vulnerability of the Chinese. "In recent years," he said, "production has gone up, but the pernicious influence of capitalism and feudalism has not been reduced to a minimum. Instead, evils that had long been extinct after liberation have come to life again."

Nevertheless, neither Mr. Deng nor other high officials indicate any intention of reversing course as they try to achieve a more open economy. Last week the Shanghai-based World Economic Herald stated that Hainan Island was undergoing "massive growth" and that the car-importing scandal would not affect the "open" designation nurturing that growth. In Peking and in the Special Economic Zones of Shenzhen and Xiamen, officials took a common line, saying they would do everything to stop corruption. But they denounced party opponents who would use corruption as an argument for trying to reverse Deng Xiaoping's open-door policy and economic reforms.

Officials, especially in urging foreign corporations to invest in China, insist there will never be a change in their openness to foreign investment and the safeguarding of foreign property and rights to repatriate capital and earnings.

Yet some American and other fo[illegible]eign businessmen interviewed [illegible] Shanghai insist that serious problems exist for foreign investors, mainly involving the fact that the Chinese Government sometimes breaks a contract it doesn't like. The foreign businessmen call for stricter enforcement and an improvement in Chinese laws protecting foreign investors.

The Chinese are sensitive to the complaints and say "issues not covered by present laws and regulations may be incorporated into economic contracts stipulating in explicit terms the rights and obligations of both parties." The contracts, they insist, once approved by the Chinese Government, "have full legal effect." But bureaucratic snarls or other tie-ups, say the foreign businessmen, sometimes prevent what they thought was a valid contract from getting the approval of the Chinese Government.

The legal situation, according to diplomatic sources in China, is getting better. Cyrus Vance, the former United States Secretary of State and now a lawyer in private practice, said at meetings in Shanghai and Dalian that China's legal system was improving, facilitating economic and technical exchanges. And Philippe de Smedt of the Brussels Bar Association told a law seminar in Peking, "European investors have become more eager to investigate opportunities in China as the Chinese framework of legal and tax regulations has developed more fully." But Chinese officials acknowledge that there is still room for improvement.

With an improving legal environment, a growing number of American businesses see enormous market opportunities in China. As one ciga[illegible] smoking businessman said to anoth[illegible] in a recent New Yorker cartoon: "There's a billion people in China. At some point, some of them are going to need agents." ■

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Day 3: Objectives :1) Students will analyze and evaluate their stereotypes of Chinese life in light of the new material.

2) Students will assess three changes in modern day China and three aspects of China that are unchanged.

3) Students will compare the quality of life in China to the quality of life in America.

Motivation: What has "street life" taught you about China?

Development: What can we say is happening in China today?
(FOR TEACHER: Students will discuss CHANGE. Based upon photographs and ensuing discussions and readings, students will understand that China is moving forward economically and they are trying to improve the quality of life for urban Chinese. Additionally, students will begin to understand the problems that change creates-e.g. inequities, ecological imbalance, "too much,too fast.")

What aspects of Chinese life have not changed?
(FOR TEACHER: Students will see multi-generational families, grandparents caring for children, emphasis on the group, rank and hierarchy, all modes of transportation-CONTINUITY)

It has been said that modern China is a land of "change and continuity." Explain.

CULMINATING ACTIVITIES

1. Photograph your community. Develop photographic essay based upon the same criteria we have used for our study of China. Develop these pictures and display them side by side as an example of a cross cultural study.

2. Visit your local Chinese community. Photograph and document this community and how it has attempted to reproduce Chinese life in America.

3. A. You have been hired as an urban planner for the city of Shanghai. On the basis of what you know about contemporary, urban China, write a Five Year Plan for the year 1991.
   B. Pretend you are a survivor of Mao's Long March. Critique this urban plan for Shanghai.

4. Write a short two character play (Charlie Eng and Henry Hill) How would they explain their lives to each other?

5. Read CHINA: HOW MUCH FREEDOM? (Liang Heng and Judy Shapiro) Summarize and comment upon this article for your school newspaper.

6. Develop a generational dialogue between a Chinese brought up in the 1930's and a Chinese brought up in the 1960's.

7. "Bigger is Better"
   "Enough is Plenty"
   (a) Choose either point of view. Write an essay supporting your point of view.
   (b) What position would a Confucian, a Maoist and a Dengist take? Explain fully in each case.

8. Write an editorial for your local newspaper on the following statement: "When we say what is modern, what we really mean is what is Western."

China: How Much Freedom?

Judith Shapiro and Liang Heng

From the middle of January this year to the end of March, we traveled freely in China, making a large circle through seven of the central provinces: Hunan, Guangdong, Guizhou, Sichuan, Shaanxi, Shanxi, and Hebei. We spoke with a great many people, including peasants in poor and in prosperous areas, workers, artists, writers, journalists, engineers, scientists, students, professors, dissidents, beggars, shopkeepers, entrepreneurs, policy makers, and the unemployed. We lived, most of the time, as the Chinese do and visited regions few foreigners have seen, traveling in crowded and sometimes dangerous vehicles, and staying often in hotels intended for Chinese only. For one of us, Liang Heng, who grew up in China, this was the first visit since he left in 1981.

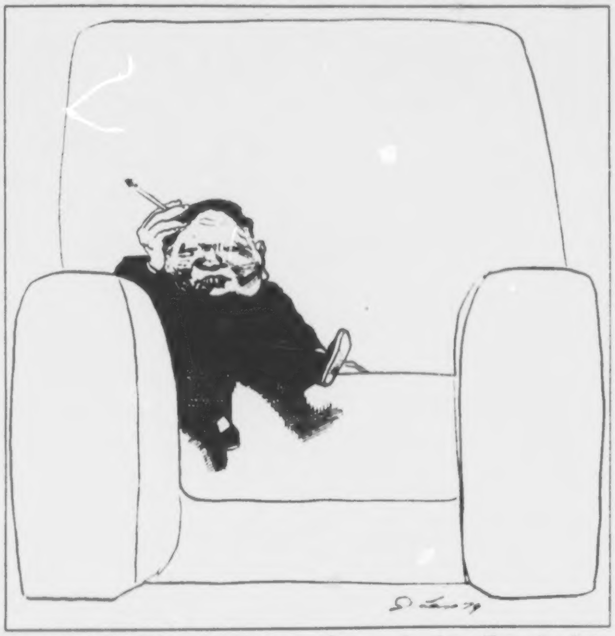
Many of the people we spoke to we had known for years; others also talked to us freely, both because China's official policy of openness to the West now allows ordinary people to express their hospitality and curiosity, and because our own experience with Chinese customs, concerns, and difficulties made rapport easy. Chinese are sometimes more open with outsiders than they can afford to be with one another; many Chinese also see Sino-American couples such as ourselves as a symbol of China's opening to the outside world, and are more friendly because of it. To have foreign friends has become, furthermore, a sign of status, like foreign cigarettes and foreign television sets.

China may be, in some respects, freer than it has been since 1949. Personal freedoms and human rights are still very limited by Western standards but, especially when compared with the still-recent fascist Cultural Revolution (1966–1976), today's "warmer" climate is remarkable. Particularly among members of the Red Guard generation we found much less cynicism than was common in China during the last phase of the Cultural Revolution, and after it. It is as if many have at last come to believe that the Cultural Revolution is behind them. In ordinary conversation Chinese people seem less nervous that "small reports" will be made to their superiors, and open disagreement with them is common. We even witnessed an argument in which dancers screamed at their troupe leader who was trying to force them to take classes with an unpopular instructor. In the end several dancers were allowed to study with the teacher they preferred.

Among officials in the cities as well, a greater degree of dissent is tolerated. Noncommunist parties, such as the Democratic party, and groups of intellectuals, returned overseas Chinese, and ex-Guomindang (KMT) members now have somewhat greater freedom, and can at least gather and circulate information. Membership in noncommunist parties has increased and they are making efforts to enroll younger people.

The meetings in April 1985 of the People's Political Consultative conference, a group whose discussions previously were both perfunctory and ignored, were far livelier than they have been for many years. We were told that dissent from some basic principles, such as Marx's dictum that religion is an opiate, was openly expressed. Policy makers are taking the suggestions of intellectuals seriously, as part of the new policy of emphasizing their contribution to modernization. Many intellectuals are being recruited to work in the policy-making bureaucracy itself, where they do research connected with the recent reforms and work on major policy statements.

Perhaps the most dramatic change in Chinese life has taken place in the countryside. Under the new "responsibility system," land that was previously farmed collectively by production teams has been divided among peasant families according to their size and labor power. This return of collectivized land to family control is one of the most radical reforms ever to have taken place in a Communist society. The families can plant how and when they wish, free from the despotic power of local officials who used to control the number of "work points" a person earned for a day's work. Now the family contracts with the government to produce a set quota of a crop and is free to sell whatever it grows over that amount. With such incentives, yields in most regions have been huge. Peasants who grow grain are being urged to turn to other money-making occupations. They are still prohibited from living in the larger cities, except for short periods, but their ability to change their residences and jobs is probably greater than at any other time since the Revolution.



The most evident deprivation of freedom in recent years has come from the policy of limiting each family to one child—a far greater hardship in the countryside where the contribution of male children is seen as an economic necessity: the more working males in the family, the more land it will be assigned under the new system. And with the elimination of some of the collective social guarantees, couples with only female children (who almost always have to leave home when they marry) face poverty and loneliness in old age. Thus while the economic reforms have vastly increased freedom in rural China, they run into conflict with the regime's policy of limiting population growth through strict controls.

In the cities and towns the new system being applied to economic enterprise is designed to allow more qualified people to make decisions on how production is to be organized, on what is to be manufactured after the primary contract with the government is fulfilled, and, to some degree, on the salaries paid to employees. The overall effect, we were often told, has been to raise workers' morale. Managers are elected by the workers for a set term. In principle at least, if they perform poorly, they will not be chosen again. In most cases, the workers do not vote for their managers directly but elect representatives to a committee, which then selects the manager; in one factory a worker told us the campaign was "as exciting as your elections for president." The elected manager has authority to appoint vice-managers and division leaders, with whom he or she signs a contract for a set number of years.

Since many workers now have the power to change their immediate bosses, the atmosphere in many work places has changed. Complaints, even open disagreement with managers, have now become common. But no matter who is in charge, in most work units there are still too many layers of bureaucracy and a continual need to obtain permission to carry out even routine tasks. And some people point out that the new leaders are often little better than the old ones. They know they probably have only a limited time in which to get themselves better places to live, find good jobs for their relatives, and enjoy the other privileges of rank. So they pay even more attention to those matters than did their predecessors, who were confident of their tenure.

The new system is still experimental: reform in the cities began officially only in October 1984. However, most workers appear far more interested in the quality and productivity of their factories than they were during the Cultural Revolution. It has become common for shares to be sold to the workers, giving them a stake in the enterprise that employs them. Some enterprises in Guangdong province and Shanghai have even raised capital by selling shares to the public.

Several officials told us the reforms were proceeding "unevenly" and they described some of the problems that have arisen. Many managers, we were told, are more protective of the interests of the workers who have elected them than of the interests of the state. Tax evasion is widespread, and the lavish bonuses issued by some enterprises at the end of 1984 did not reflect their financial situation. In effect, the managers were borrowing from the state in order to ensure their popularity with the workers. Nevertheless, many of the new developments seem promising for the future of political participation. Some policy makers who are drawn to Western ideas even mentioned to us the need for a system of "checks and balances" among managers, union, and advisory board.

Other attempts to increase political participation have been taking place within the Party itself. Local Party leaders, for example, are being elected by Party members within the various work units. The most important leaders, however, including the members of the provincial, municipal, district, and county Party committees, are still appointed by the Party from top to bottom. In work units where Party members are dissatisfied with their local Party leaders, "work teams" are sent from higher Party organizations to discuss with the members their opinions of who would be best qualified for leadership. These opinions have no official weight, but they have often had an effect on appointments.

As a result of economic reforms, Chinese spend fewer hours each week in political study meetings. When they are held, these meetings are devoted less to ideology than they were before and much more to practical matters, like bonuses and salaries. Political study meetings are also the most common forums for the election of enterprise managers. For these reasons, much of the earlier hatred of political study is gone, especially since there are now far fewer sessions in which people have to engage in "criticism/self-criticism" and other compulsory rituals where each person has to express an opinion.

Those who apply for membership in the Communist Youth League or Party must still write "thought reports" showing in detail their belief in the Party and Communist ideology. However, in the spirit of the reforms, such reports may now contain criticisms of the Party's past mistakes and express the desire to help rectify the Party's image. Furthermore, with the change in leadership, whoever reads the reports is likely himself to have been a victim, at one time or another, and hence to look more favorably on outspoken criticism of the past.

In the schools, students are still required to take classes in politics, and there is still considerable emphasis on the virtues of "political thought work," but the curriculum is largely practical. The atmosphere in the better city schools is one of intense study for the examinations to enter the Chinese equivalents of junior

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and senior high schools and for the extremely selective university examinations; many families hire private tutors for their children or arrange special summer classes. In the past those honored as "three good" students (good morals, good grades, good health) were practically always those who spied on other students for the teachers. This practice continues, but it is less pervasive and is even discouraged by some teachers who were dismayed to see the heavily ideological education system transforming children into little automatons. The 1984 film *The Girl in the Red Clothes* suggested that a sociable girl who paid attention to her personal appearance should not have been disqualified as a "three good" student. (The film won the Golden Rooster award for the best Chinese film of the year.)

Because the reforms have meant that people have greater flexibility in finding jobs, the threat to students, teachers, and others that their "thought" will be evaluated negatively by their leaders is less strong than in the past. If Party leaders cannot control your future by their perceptions of your "political performance," whether you believe in Marxism-Leninism becomes irrelevant. The activists who took part in the democratic election movement in 1980 were often given demeaning jobs upon graduation. Many of them have now managed to find their way back into productive, even powerful, positions. For example, a freethinking friend of ours has been appointed to the municipal Party committee of one of Hunan's largest cities.

Still, China is a Communist country. Few people dare to make plain any lack of belief in the virtues of the system. Most avoid direct conflict with the four basic Communist principles—to uphold Marxism-Leninism and the thought of Chairman Mao; the people's democratic dictatorship; the socialist road; and the leadership of the Party. As one intellectual remarked to us, if intelligent people wish to criticize the Party and its mistakes, they wrap their words in the "flag of reform." If he wanted to criticize China's lack of democracy, for example, he would talk of the ways the bureaucracy continued to block reforms. Others avoid discussing politics altogether and talk about economic management, history, their personal lives, and other concrete matters instead.

But much has changed since the 1983 campaign against "spiritual pollution"—an attack on a variety of allegedly "decadent" activities, including religious practices. People are once again allowed to attend Christian, Buddhist, Taoist, and Moslem religious services, and folk customs are being revived, such as the reading of religious texts at funerals or dressing in white and singing songs of grief. The restoration of temples and churches continues, even in Tibet, where Buddhist religious activity is still viewed as a dangerous form of political expression, and is tightly controlled.* Few religious leaders survived the Cultural Revolution, and the government is now allowing some to be trained. The regime certainly does not encourage religious belief or practices but it does not prohibit them so long as they take place within one of the four large denominations officially recognized by the Party, and don't conflict with Party policies. One open-minded official told us that in view of the lack of welfare services in the countryside, the charitable programs of Christian churches were providing welcome supplementary activities.

However, Catholics who refuse to renounce papal authority by joining the Catholic Church that has been set up by the government face severe problems. Those who attend clandestine religious meetings at Catholic "house churches" may be arrested, and several elderly priests are still in prison, despite the recent release of a Shanghai bishop. The Pope's sympathetic position toward Taiwan and the Church's opposition to birth control are claimed to be the main obstacles to their being better treated. "Superstition," particularly belief in the powers of sorcerers whose activities may be dangerous or exploitative, continues to be discouraged. In public display cases in some cities one can see dramatic tableaux showing how people died after being treated by witch doctors.

The main reason most Chinese feel they have comparative freedom of speech and belief today is that much of what they want is close to what the reformers want. After years of being told that the poorer they became, the more revolutionary they were, people naturally long for more comforts and consumer goods. Since much of the population evidently approves of the policy of "enlivening the economy," China's leaders [illegible] less to fear if they loosen controls. Party policy encourages criticism of bureaucracy, of injustice toward intellectuals, and of abuses of power by Party leaders. Most intellectuals, who are still getting used to the dramatic improvement in their position, are grateful that they are no longer among the most vilified of social groups.

What, then, of China's dissidents? Many of them have not been released from prisons, including the most distinguished democratic thinkers and the editors of influential "unofficial" magazines. But another reason that one finds few visible dissident activities is that many former dissidents who were not sent to prison are supporting the reforms; some have even entered the power structure by becoming Party members or Party leaders. A former leader of the democratic election movement of the fall

Silent partners in world health

Schistosomiasis affects as many as 200 million people in Africa, Asia, the Middle East, Puerto Rico and Latin America. It is often called "snail fever" because at one stage of their life cycle, *Schistosoma* worms infect snails that live on the bottom of rivers and streams. These parasites invade the skin of humans who drink, wash or swim in contaminated waters. They can cause severe itching, fever, diarrhea, and eventually irreversible damage to the liver. For 16 years, researchers visiting the island of St. Lucia in the Caribbean have been testing the practicality of various methods of control. Three approaches have proven to be most effective.

First, a public health team sprayed the rivers and streams of St. Lucia to get rid of infested snails. New plumbing facilities were constructed to assure a supply of uncontaminated water. Finally, treatment of people carrying the parasite was greatly facilitated by a drug developed and supplied by Pfizer. While previous treatments had to be given by injection, this drug was given orally only once, making it much simpler to reach a large number of people. The total control and elimination of the parasite is not yet a reality, but this combined medical and environmental program has done much to make life better for the people of the island.

Developing a drug such as this is a significant task that takes a decade or more and tens of millions of dollars. It generally involves the synthesis of hundreds of compounds in the organic chemistry laboratory. These compounds are then screened for antiparasitic activity. If one or more of them shows promise, the next step is to do toxicity studies and learn all about how the potential new drugs behave in laboratory animals. Only after completion of extensive, time-consuming animal studies can the drug be tested for safety and effectiveness in humans. And clinical trials in human patients can last for several years. If the clinical trials indicate that the drug should be made available, new technology must be developed to produce it on a mass basis, and in cases like this, with little if any profitability for the developer.

Drug research and development isn't always "good theater." And it's largely a team endeavor generally without charismatic heroes. The days of Paul Ehrlich and his "magic bullet" are long past. The work of the pharmaceutical industry isn't usually the stuff of TV documentaries. More often, the industry has been the silent partner of government agencies, physicians, nurses and their associates working together to improve public health in St. Lucia and other developing countries.

In the Third World, pharmaceuticals are perhaps even more important than in advanced industrial countries. Often they are the only form of advanced medical technology which is practicable. Other forms of care, such as surgery, are often too cumbersome and too demanding of scarce resources. Drugs, by comparison, are portable, relatively inexpensive and comparatively simple to use.

The vast majority of drugs for the Third World and also for developed countries originate in the pharmaceutical industry. The government agencies do not have the broad expertise or resources for drug development, and medical schools and universities have different missions. Only the major research/pharmaceutical companies have the necessary skills and resources. Most manufacturers of generic drugs lack the research capabilities to create new drugs and test them for safety and efficacy. And that's only one reason an economically viable research-based pharmaceutical industry is important to all of us.

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*In an article published in *The New York Times* on August 9, the Dalai Lama wrote that "virtually all of the 5,700 monasteries and 500 temples of which we have records have been destroyed." Protesting against the death of 1.2 million Tibetans as a "direct result" of the thirty years of Chinese occupation and the presence of 250,000 Chinese troops and 1.7 million civilians in Tibet, he also wrote that he was "pleased at the slight improvement...since 1979. More food is available, a small degree of economic freedom has been reintroduced and the movement of people is less restricted."

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of 1980 sought us out not to talk about democracy or human rights, but to ask us to find investors for a company he has set up to sell reproductions of paintings and to build a small museum and hotel; another former leader, we were told, has become a housing official in the Special Economic Zone of Shenzhen. These people have a strong sense of the gravity of China's economic problems and they see the reforms as dealing with them; although they would prefer to see a more democratic China immediately, many have come to believe that the process will be more gradual than they once thought.

On the other hand, there are occasional public demonstrations of protest, far more than are reported in the Western press. These are often no more than small gestures of disobedience. For example, a group of peasants we saw near Xian were about to begin a sit-in on a piece of land which they had turned into a profitable parking lot. Local officials, envious of their success, were trying to take over the lot to set up a peasant market. Weeks afterward, when we wrote to the *Xian Evening News* to find out what happened later, an editor replied that since the nearby road was being paved, the parking lot would soon have become obsolete anyway, and work on the peasant market was going forward. "The majority have agreed," he wrote – a euphemism we recognized as meaning that people continued to be angry and unhappy over the situation.

Another incident happened while we were in Hunan: so convinced were a number of families that housing in a newly constructed building would be unfairly allotted to officials and their friends that they broke into the apartments and moved in. They were finally forced to leave, but they were given assurances that their claims would be considered fairly. What became of their demands we don't know.

The most conspicuous example of recent civil disobedience took place in April when demonstrations were being held at Beijing's city hall by some city dwellers originally assigned to the countryside in Shanxi province, during the Cultural Revolution. According to government policy, if a husband and wife are together, they may not return to the overcrowded cities where they previously lived. Perhaps millions of Chinese do not live in the place they consider home, whether because they have been uprooted by famine, by political persecution, or by arbitrary economic measures, such as the relocation of major industries to the mountains during the early 1960s, when Sino-Soviet relations were particularly tense. Others who volunteered to "settle the border regions" in the 1950s were to regret this after it was too late. After the April demonstrations a handful of people in Shanxi were allowed to return to Beijing, but countless others are still prevented from doing so.

Very few people are being arrested today for political offenses. Most of the new prisoners are ordinary criminals – thieves, rapists, and murderers. But those arrested during the 1983 campaign against "spiritual pollution" for involvement in "pornography" – by showing "yellow" videotapes, going to sexy dancing parties, and distributing sexual pictures and books, for example – were dealt with cruelly. Some were executed and many others remain in prison. So do many of the dissidents who were arrested for putting up posters on the "democracy walls" in several cities in 1978. We were told that the sentences of some of these people have been shortened. When we asked about Wei Jingsheng, China's most famous dissident, we were told he was in a labor camp in Qinghai province, reading and writing his opinions on the reforms, and that he was not being forced to do hard labor. Our sources, apparently reliable ones, who asked us not to reveal their names, gave us the impression in April that although some officials in the central government wanted him released, the public security bureau stood in their way. So far as we can learn, writing in late September, his situation remains unchanged.

The people being treated with the most conspicuous harshness today are not "dissidents," but those charged with ordinary crimes. Many are executed without appeal, even for petty crimes such as stealing watches. (Such executions were most frequent during the campaign against crime in 1983.) China's system of justice often operates on the principle of "killing the chicken to scare the monkey." In the apparent belief that the people will have a safer holiday if they are sharply reminded of the penalties for crime, numbers of prisoners are shot before major festivals each year. Mass rallies are held before the executions, with tickets distributed to the main local work units. Posters describing the offenders and their crimes are displayed all over the cities. Large red check marks show that they have been shot.

For most people, however, this is a time of relatively great freedom. They can call Deng "shorty" when once they would have been killed if they had called Mao "baldy." The Party's economic policies have given them opportunities to participate in political and economic life; their own main concern is often with improving their standard of living – with the prices of goods, with the quality of their clothing, food, and furniture. Only rarely are they openly angry over their inability to exercise more direct control over their own lives; we found many grateful to be free to enjoy more material comforts, and to be free from having to join mass political campaigns.

We hope, of course, that this relatively liberal period will not someday be proven to have been a brief aberration. China's Communist party has been responsible for some of the most fearsome and murderous totalitarian practices of this century. If it does not retract its recent policy of allowing greater intellectual freedom and flexibility in personal life, it will have accomplished a remarkable feat of liberalization. Nevertheless, for intellectuals who would like to see China have even more freedom, there is little hope. In our view, the Party has gone as far as it will go in loosening controls on speech and belief: to relax them much further would put its position as the ruling party in jeopardy. It might also cause a reaction against the reformers by the more orthodox Party forces, which continue to challenge Deng's policies at all levels of the regime. In July, the notoriously orthodox Deng Liqun – the man behind the campaign against "spiritual pollution" – was dismissed from the post of propaganda minister. This was seen as a victory for Deng, as was the resignation in September of more than sixty elderly members of the Central Committee. But we see no prospect that the officials controlling the Party's propaganda apparatus will allow freedoms approaching those of the West, particularly to the newspapers. This is a severe and continuing hardship for the many journalists who long for greater liberty and integrity. As in other Communist regimes, an independent press would be seen as an intolerable threat to the rule of the Party. ☐

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OUTLINE FOR CHINA BOX

"EXPLORING CHINA THROUGH ARTIFACTS"

by

Annette Booker

NOV 22 1985

INTRODUCTION

This China Box is a collection of artifacts which people in China are familiar with or use in their lives today.

This activity will take one to two class periods to complete and can be used as a springboard for the study of China. As pupils observe the objects and hypothesize about life in China, they will generate many questions which can lead to further independent or group projects.

This China Box is targeted for grade 6, however, the activities can be adapted to any grade level.

BENEFITS

To help with intercultural understanding through the use of artifacts and to make comparisons of similarities and differences between two cultures.

OBJECTIVES

Students will:

a) be able to identify items used by the Chinese in their daily life.

b) make hypotheses about Chinese society.

c) examine their own life styles which in someways would be similar to China and in some ways different.

MATERIALS

a) map of the world

b) map of China

c) map of China showing provinces

d) caligraphy set

e) yogurt jar

f) Inner Mongolian dress

g) Chinese checkers

h) games

i) abacus

j) Chinese currency

k) stamps

l) book marks

m) tapes

n) chopsticks

o) puppets

p) books

q) cricket basket

r) chop

s) ink for chop

t) cricket basket

SUGGESTED CLASSROOM ACTIVITIES (Examples of activities to be developed)

A) Pre discussion: Let's pretend that you have pen pals in China.

1) What artifacts would you collect to show them about the United States today.

2) As you brainstorm, quickly record all the answers on paper to use at a future date.

B) Set the context: Let's pretend that a Chinese class from Peking has sent these artifacts to show you about Chinese life today.

1) Locate China on the world map.

2) Ask students, when you think of China what do you think of first? Record all answers from this brainstorming session. This is a good pre-test for deciphering where students are in their thinking about other people and cultures. Discussions in the future could center on these potential areas of stereotypes or information voids.

3) Set aside this information and explain that when they look at the artifacts, they can check the accuracy of their impressions. At the end of this unit, referring back to this list can be an effective evaluation tool.

C) In-depth discussion (This will be developed.)

SOCIALIZATION - A Comparative Study

People's Republic of China

United States of America

Carole Bruno, Social Studies Chairperson
Lynnfield High School
Lynnfield, Massachusetts

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Des Moines Public Schools
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Forward to teachers:

This unit was developed to provide a comparative investigation of the socialization process in the People's Republic of China and the United States.

Although the activities are sequential, certain activities can be omitted depending upon the academic background and sophistication of the student.

This unit is designed as a three or four day program which can be integrated into the following courses:

World History
World Cultures
World Geography
Comparative Governments

China
Asian Studies
Sociology

There is no definite time for each activity. Teachers should feel free to expand or contract activities to suit their needs.

The authors feel it is important that students study the similarities and differences of the socialization process between and among different cultures and societies. By using a comparative model, students can see that all nations utilize combinations of the family, the school, youth groups, political groups and mass media to encourage the behaviors and beliefs necessary for cooperative group living.

All nations socialize their citizens to conform to the common goals and needs of that particular society. A comparative investigation between the People's Republic of China and the United States allows the student to compare that which is familiar to that which is unfamiliar and provides the opportunity to compare social, political and economic ideologies which are very different from each other.

Activities 1, 5, 7, 8, and 9 can, however, stand alone as a cohesive unit of study on socialization in the People's Republic of China.

SOCIALIZATION - A Comparative Study

People's Republic of China

United States of America

PURPOSE:

1. To examine the importance of the concept of socialization (Activities #1, 2).
2. To recognize how political and social values are transmitted in different societies. (Activities #2, 4, 6, 7)
3. To determine which political or social institutions have been assigned or assumed major responsibility for the socialization of its citizens in the countries under study. (Activities #4, 6, 7, 8)
4. To determine the role of various forms of media in the socialization process. (Activities #4, 6, 7, 8, 9)
5. To understand how different societies and/or political and economic systems utilize different socialization agents and processes to influence behavior and public opinion within that society. (Activities #5, 6, 7, 8, 9)
6. To differentiate between propaganda and persuasion. (Activity #5)

INSTRUCTIONAL OBJECTIVES:

A. Knowledge

  1. Define socialization and recognize various agents in the socialization process.
  2. Define propaganda and recognize various propaganda techniques.
  3. Identify social or political institutions which have been assigned or assumed major responsibilities for transmitting social, political and economic values in the PRC and USA.
  4. Identify types of behavior encouraged by different political and social institutions in the PRC and USA.
  5. Identify various forms of media utilized in the socialization process.

B. Skills

  1. Recognize and differentiate between propaganda and persuasion in various media.
  2. Recognize bias and/or point of view in sources of information.

Activity One: Introduction - Socialization

Definition: Process by which a human being, beginning at infancy acquires the habits, beliefs, and accumulated knowledge of his/her society through education and training for adult status ; adjust to make fit for cooperative group living, to adopt or make conform to the common needs of a social group or society.

Discussion:

1. Write the term "socialization" on the blackboard or overhead projector. Ask students to hypothesize about its meaning.
2. Select one student to read the definition from the dictionary.
3. Discuss the importance and/or relevance of "make fit for cooperative living" and "conform to the common needs of a social group or society" with respect to any country.
4. Ask students to list and share different types of behavior necessary for cooperative group living. Possible examples: obey traffic signals, drive on the correct side of the road, acceptance of property boundaries, regulations regarding open fires, respect for persons and property.

Activity Two: Acceptable School Behaviors

Discussion:

1. Using the overhead or blackboard ask students to suggest types of behavior controlled or encouraged by school officials. Examples: Control: pushing, running in halls, smoking truancy, vandalism. Encourage: good study habits, academic achievement, group cohesiveness.
2. In small group settings have students make a list of how schools control or encourage each of the behaviors listed as "appropriate."
3. Have students share lists and discuss the school's effectiveness in controlling these behaviors. If student response suggests a lack of effectiveness, ask students to suggest ways schools might become more effective in controlling or encouraging desireable behavior.

Activity Three: Observation of Behavior

Homework assignment: Assign a visit to a public place such as a mall, a concert or a busy street to observe people's behavior. Using handout #1 have students complete behavior column indicating those observed group behaviors which allow people to live harmoniously and those which are disruptive or harmful to persons, property, or society.

Follow-up: Have students share the behaviors they have observed and complete the second and third columns of handout #1 indicating the persons/groups (socializing agents) responsible for teaching/encouraging positive behavior or discouraging/controlling negative behaviors and indicate how these behaviors are encouraged or controlled. Include in the discussion such socializing agents as the family, school, religious institutions, youth organizations and peers.

Activity Four: Forms of Media - USA

1. Have students define mass media by filling in the blanks on the "advanced organizer" model in handout #2. After completing the handout have students share their ideas with the entire class by putting the completed model on the blackboard or overhead.

2. Using the completed model, ask students to answer the following questions:

   A. Where does each form of media get its news? (source)
   B. To whom is the information directed? (target audience)
   C. Do the various forms of media appear to be "owned" by any particular group or individual? (point of view)
   D. How effective is each form of media in getting its message across?

Activity Five: Propaganda/Persuasion

1. Define the terms propaganda and persuasion through teacher led discussion and/or small group consensus.
2. Discuss the relationship between socialization and propaganda/persuasion.
3. Distribute and discuss handout #3. Have students suggest examples of each technique from TV, magazines, billboards. Ask students to record on the handout the best examples given in class.
4. Ask students to analyze these examples to determine: (A) source, (B) target audience, (C) suggested behavior and/or point of view, (D) effectiveness.

Activity Six: Printed Media from USA

1. Have students gather examples of propaganda and persuasion from printed media, exclusive of advertisements, in the United States.
2. Ask students to analyze these examples to determine: (A) source, (B) target audience, (C) suggested behavior and/or point of view, (D) effectiveness.

Activity Seven: Socialization Agents - PRC

Distribute handout #4 which lists various agents of socialization in the People's Republic. Discuss the purpose, source and audience for these agents.

Activity Eight: Printed Media - PRC

1. Divide the class into small groups and distribute handouts #5, 6, 7, 8, 9. Ask each group to read the articles assigned to them and answer the following questions:

   A. What is the purpose of the article?
   B. To whom do you think this article is addressed? Why?
   C. Have you ever seen articles similar to this in American newspapers? When? Where?
   D. What was the purpose of the American news article that you saw?
   E. Why might you see articles like this in American newspapers?
   F. To whom was the article addressed?
   G. Would the American newspaper article differ from the Chinese article? If so, in what ways?

2. Assign handout #10 to all students. Discuss implications.

Activity Nine: Visual Media - PRC - Billboards

1. Show the slide collection which depicts visual messages designed to socialize or "persuade" citizens in the People's Republic.
2. Have students complete handout#11 indicating the behaviors they think are being encouraged, the person/group encouraging the behavior and whether or not a similar billboard or advertisement could be found in the United States.

Activity Ten: Writing Assignments and/or Evaluation Activities

1. Write a short essay comparing the socialization process in the People's Republic with that in the United States. Include the purposes for socialization and the different socialization agents and techniques used in each country.
2. Write a short essay which compares your estimate of the effectiveness of socialization activities in the PRC and the United States. Give reasons for your conclusions.
3. Assume you have just been appointed secretary for the Young Communist League in the PRC and charged with the responsibility for attracting more young people to the organization. Write an article to distribute to your fellow students explaining why they should join the organization.
4. Design a billboard to increase enrollment in the Communist Youth League which will be posted in your school. Write an accompanying paragraph to explain your design.
5. Choose a current issue in the United States, such as the Supreme Court decision permitting locker searches, the need to crackdown on crime, or the efforts to curtail alcohol abuse, and have the students write the story from a Chinese point of view emphasizing the Chinese goals of political and cultural conformity.

ACTIVITIES FOR FURTHER STUDY

1. Investigate how contemporary behaviors encouraged by either the United States or the People's Republic of China reflect or modify traditional cultural, political, or social values.

   Example: Does the Communist emphasis on importance of the group reflect the Confucian value of the family?

2. Distribute articles from the Chinese and American press from which references to their specific locations have been deleted. Ask the students to identify the country of origin of each article. Select articles which are ambiguous to illustrate the point that all countries, including the United States, socializes their citizens.

Handout #1
Activity Three

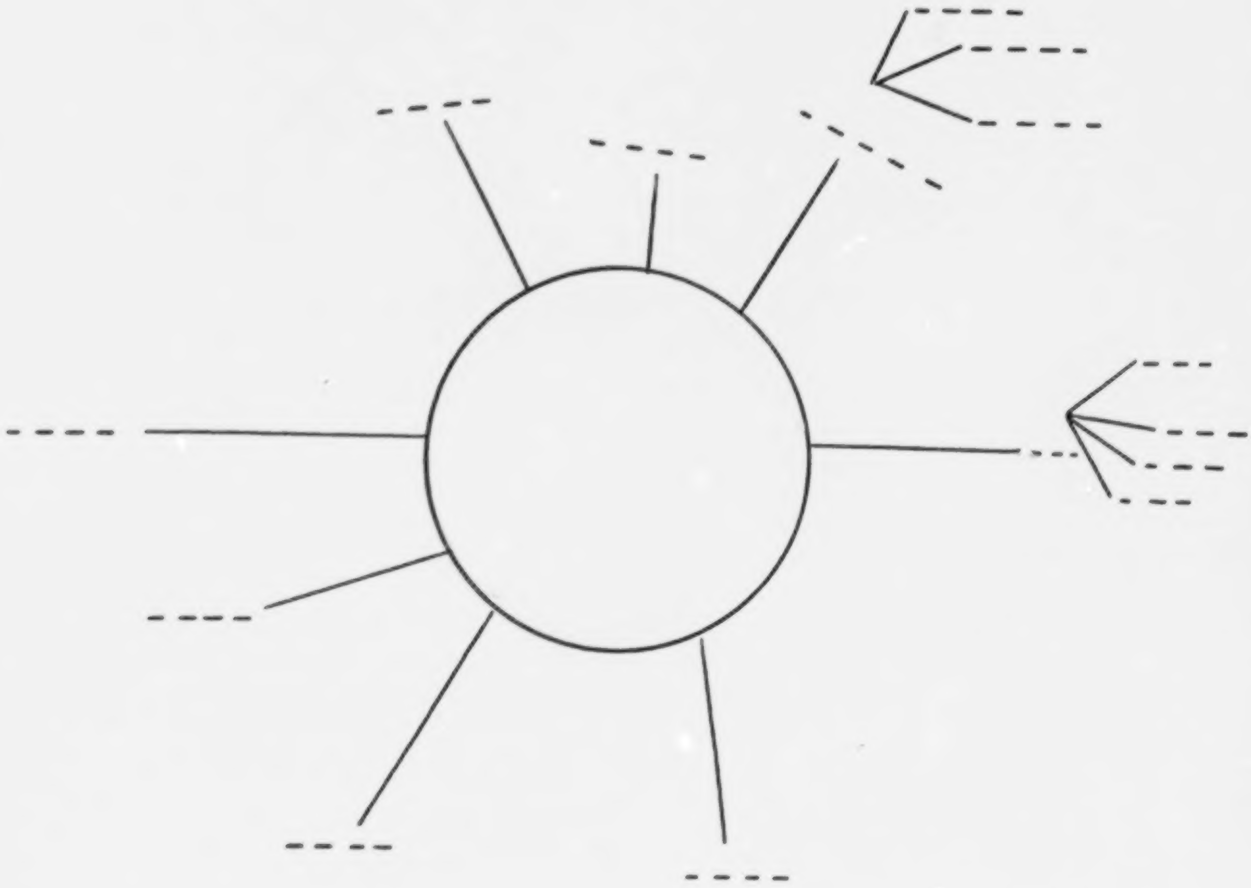
BEHAVIOR OBSERVATIONS

Behaviors	Person/Group Responsible for socialization	Method of Control
A. Positive		
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		
B. Negative		
1.		
2.		
3.		
4.		
5.		
6.		
7.		
8.		
9.		
10.		

Handout #2
Activity Four

Mass Media in the United States

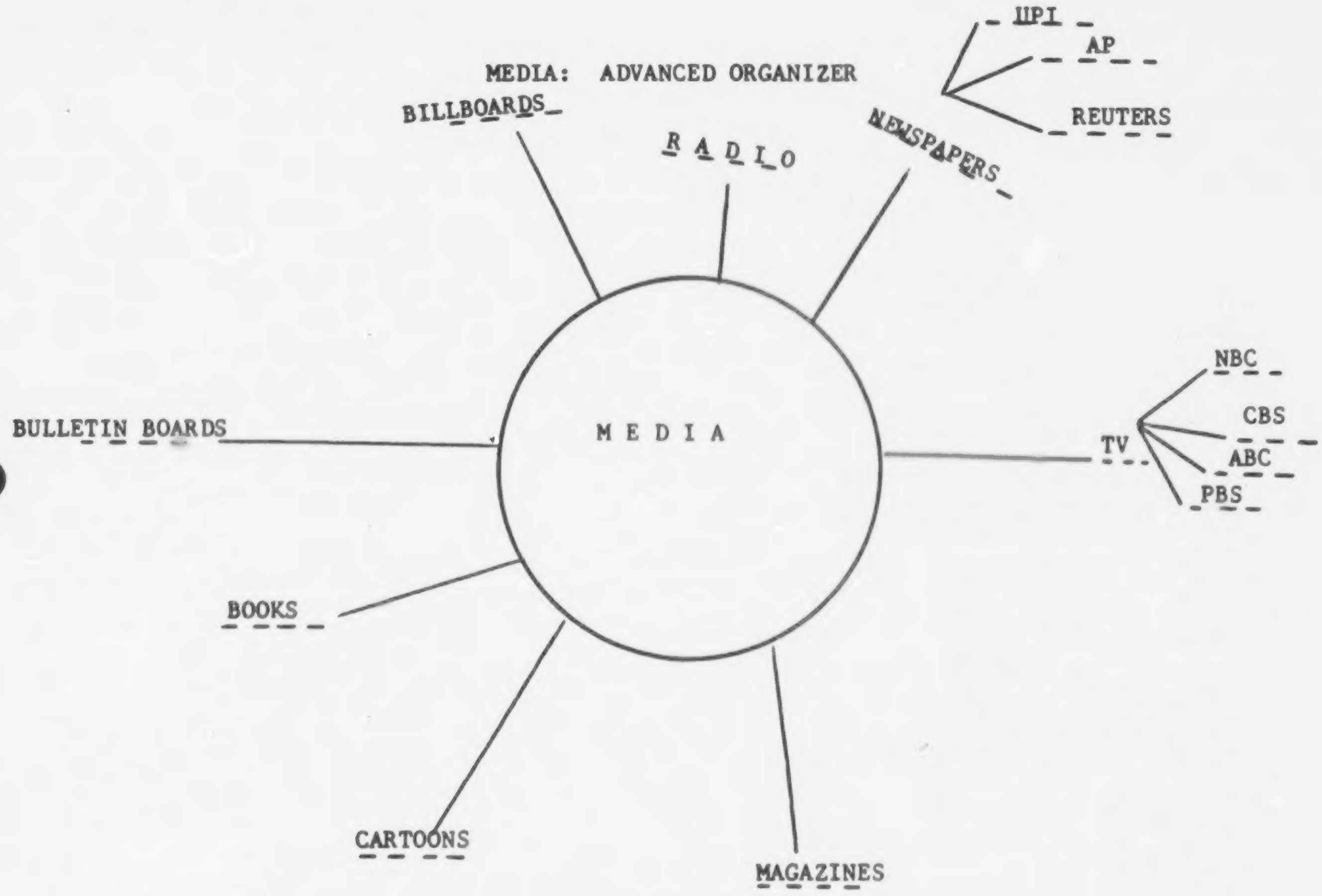
Directions: Label the blank spaces using different forms of mass media found in the United States.



Handout #2
Activity Four

Mass Media in the United States

Directions: Label the blank spaces using different forms of mass media found in the United States.


MEDIA: ADVANCED ORGANIZER
BILLBOARDS
RADIO
NEWSPAPERS
UPI
AP
REUTERS
MEDIA
BULLETIN BOARDS
TV
NBC
CBS
ABC
PBS
BOOKS
CARTOONS
MAGAZINES

Handout #3
Activity Five

PROPAGANDA/PERSUASION

A. Propaganda - distorted - appeals to emotions

B. Persuasion - balanced view - appeals to thought and reason

Seven Techniques of Propaganda — Examples

1. Name calling - labeling people and/or issues with a bad name or using names or labels with negative connotations. __ __ __ __ __ __

2. Glittering generalities - use of vague phrases that sound good but mean little or nothing, i.e., All-American. __ __ __ __ __ __

3. Transfer - use of symbols for purpose for which they were not intended, i.e., American flag, eagle. __ __ __ __ __ __

4. Testimonials - getting a well-known person to endorse the idea or person, i.e., President Reagan, Bill Cosby. __ __ __ __ __ __

5. Plain folks - speaker appears to be just "plain folks" like neighbor, knows and understands problems of "common man" therefore knows what is best for them. __ __ __ __ __ __

6. Card stacking - presentation of selected facts - either all positive or all negative - favorable to one side of the issue. __ __ __ __ __ __

7. Bandwagon - Everyone agrees or everyone is doing it so join in and get "on the bandwagon." __ __ __ __ __ __

Handout #4
Activity Seven

Selected List of Socialization Agents and Techniques in the PRC

I. Personal Interaction

Personal interaction or oral communication is believed to be the most effective socialization technique, particularly the study group meeting. Large numbers of the Chinese population hold regular study group meetings, sometimes several times a week. Work groups in a factory or students in a row in a classroom meet to engage in political study and mutual criticism. In these sessions idealogical material is explained and discussed. These groups are formed to eliminate "harmful" attitudes and values and insure that individual Chinese are surrounded by social pressure in support of official party goals

Title	Source	Audience
Family	Extended Family	Family members - especially children
Workplace	Government/Trade or Worker's Union	Employees
Neighborhood committees	Government/Communist Party	District or citizens within neighborhoods
Young Pioneers	Communist Party	Members
Young Communist League	Communist Party	Members
Political study teams	Government	Citizens, employees, Trade or Worker's Union

II. Schools

Moral education is part of the ten-year school curriculum which teaches the attitudes, beliefs, and behaviors necessary to accomplish the goals of the Communist Party. It is usually part of the literature and language curriculum.

There is a channeling process within the education system which directs a person toward further education, or deposits them in a specific rural or urban vocation. This depends not only on a person's academic ability, but also on one's background and connections.

III. Communist Party

Political participation is encouraged in the People's Republic of China, however elections usually help legitimize the current regime. Dissenting views are usually challenged; but do serve as a source of public opinion.

IV. Mass Media

The mass media in China serves as a vehicle to inform, educate, control, and mobilize the masses. It therefore performs two major functions: 1) the dissemination of information which has been carefully selected to serve the interest of prolitarian politics and aid the fulfillment of the government's political, social and economic programs, and 2) encourage appropriate social and economic behavior and foster both group and self criticism. Recently news stories report shortcomings of various programs and criticize central authorities in order to promote change and improvement at all levels.

New China News Agency (NCNA) headquartered in Beijing has 31 provincial bureaus and 23 foreign branches with supply the media with many of the news stories carried in the print media.

A. Print - Open Circulation

TITLE	SOURCE	AUDIENCE
People's Daily "Renmin Ribao"	Official organ of Communist Party	National/international circulation: 5 million
The Light "Quang Ming Ribao"	Government of the People's Republic	General population
Workers Daily "Gongren Ribao"	All-China Federation of Trade, (State) Economic Commission	General population
China's Youth Daily "Zhongguo Qingnian Bao"	Young Communist League Communist Party	The young and ambitious
Economic Daily "Jingji Ribao"	Government	Workers: urban and rural
Red Flag "Hongqi"	Communist Party	General population cadres
China Daily	Government	National/international English speaking population

B. Print - Restricted Circulation

Internal publications Examples: Reference News Liberation Army Pharmaceuticals Industry Automotive Technology Power Sources Abroad	Government of the People's Republic	People with required certificates or letters of recommendation from work unit

C. Print - Locally Produced

Provincial papers	Government of the People's Republic	People residing within the province
Local papers	Government	People residing within the area

D. Visual/Auditory

The Broadcasting Affairs Administrative Bureau in Beijing, one of the media agencies of the Communist Party Central Committee, handles radio, television, and documentary films. Some voicecasts are original; but most come from releases of the New China News Agency.

Radio	Government	Majority of population
Public Address System	Government	Majority of population
Television	Government	Mainly urban or large rural centers
Movies	Government/artists	Unknown
Billboards	Government	Majority of population

V. Legal System/Police

The purpose of these agents are to check deviance from official party ideology and uphold Communist Party directives.

Handout #5
Activity Eight

China Daily
Friday, July 12, 1985

Plan to restrain 'highway robbery'

Plans to tighten control on road management have been announced by the State Council in a bid to stamp out a devious form of "highway robbery."

Some people have been erecting illegal checkpoint roadblocks. They then masquerade as road inspectors and using a string of excuses have managed to collect money from drivers. They have even dared to fine drivers for allegedly breaking traffic laws.

In an announcement, the State Council urged departments of transport and security, and other local government departments to tackle problems of road management.

The State Council outlined measures covering official checkpoints and traffic fines.

It said road inspectors' chief tasks were to prevent the violation of traffic laws, improve transport security, examine driving licences and stop smuggling.

The measures include: tightening up existing road checkpoint stations, enforcing the rules of forfeit, severely punishing those who intimidate drivers or accept bribes, and granting drivers the right to refuse inspection if an inspector does not produce his identity card.

Checkpoints can not be built without approval from provincial departments of transport and security, the announcement said. And only in exceptional cases, should road inspectors stop vehicles outside checkpoints.

The announcement said that violators of traffic rules must be fined according to the regulations, and all the money should be sent to the State. The money could not be kept by local units.

China now has more than 6 million vehicles, most of which are used for commercial road transport, moving goods between rural and urban areas.

Low-quality goods mar increases in production

China's industry is making significant headway in the country's economic reforms, but as production increases, the quality of some machinery is declining, the Ministry of Machinery Industry told People's Daily.

In the first quarter of this year, the ministry examined about 1,740 machinery products manufactured across the country. More than 100 were found to malfunction. The quality of more than 20 products which previously won prizes for good quality were found to be below standard on inspection.

The newspaper Economic Information says that many products from township businesses are manufactured in slipshod fashion.

According to a report by Jiangsu Quality Inspection Department, only about half of the 21 examined products made in township businesses were up to quality standards on inspection in the first quarter of this year.

The department examined 42 electric blankets in 15 township factories. About 75 per cent were found to malfunction.

A fire that broke out in Lianyungang City early this year, was caused by faulty electric blankets produced in a nearby factory. Damage was estimated at 400,000 yuan.

Half of the televisions produced in township businesses in Jingdong County near Wuxi malfunctioned. Some factories even illegally used trademarks already registered by other businesses.

Some factories in Wuxi City were found assembling trucks with obsolete components to save money and earn bigger profits, Economic Information reports.

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Handout #6
Activity Eight

China Daily
Friday, July 12, 1985

National News

Coal chiefs' promotions abuse power

The leaders of a major coal bureau in North China's Shanxi Province have promoted themselves instead of their staff, abusing a State decision to let them have more leeway in promoting their employees.

The State Council last year authorized the Xishan Coal Bureau in Taiyuan City, capital of Shanxi, to give promotions to three per cent of their outstanding workers as reward for their enthusiasm and to encourage their efforts.

But in January this year, the coal bureau decided to give promotions to all of its bureau directors and 147 of its 148 department heads but only 1.6 per cent of its grassroot workers, according to an investigation by the Shanxi Federation of Trade Unions.

The investigation, reported by Beijing-based Workers' Daily on Wednesday, said beginning this year the Xishan Bureau's 14 Party secretaries and directors were each promoted through two grades, while its 12 deputy bureau chiefs each was given one-grade promotion. All its department heads except one deputy chief engineer, whose salary already exceeded the standard, were also each given a raise.

The bureau has also promoted all the leaders of its 16 mines, agencies and companies.

Then the coal mines under the bureau followed suit in promoting their officials. In Guandi, Ximing and Xiqu Coal Mines and the Gujiao Engineering Agency, 20 out of a total of 40 deputy department heads got promoted — the only exception was a man involved in a court case.

Only 391 of the 24,421 workers in the bureau's four enterprises were promoted and 196 of them got only a half-grade promotion.

The State Council regulations made it clear that the promotion was for workers who made special contributions. But Xishan Coal Bureau made its own decision that all the officials who worked 240 days a year would be promoted to a higher level and those who worked more than 120 days and less than 240 days would get a half-grade promotion. The measures were worked out behind the backs of the workers.

"Xishan Bureau's leaders have set a bad example in seeking personal gains through power abuse," Workers' Daily said in a commentary.

Meanwhile, in Number Seven Plastic Factory in Handan City, Hebei Province, a democratic promotion system has raised the workers' initiative.

The 3 per cent promotion, which was the first for the workers, started in February. Most of the workers thought that their hard work pulled the factory from loss to profit and that they deserved promotion.

At a council meeting, factory director Li Zongguo said workers, technicians and managers had all made great contributions to the factory. He said factory leaders should not seek personal interests with their power, and that no preferences to relatives or friends should be allowed.

The factory director put forward a promotion list based on recommendations from workshops. The list was discussed by the factory council and passed by the workers' representative conference.

The workers said they were willing to work with their leaders because they respected democracy.

The Workers' Daily commented that the process showed a sharp contrast between Xishan Coal Bureau and Number Seven Plastic Factory; the former promoted all its leaders and the latter gave the promotion opportunities to its workers, technicians and managers.

The paper said some Party members and government officials put themselves before the common interest and use their power to gain personal profits. Though cases of this are rare, they have very bad results.

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Handout #7
Activity Eight

CHINA DAILY, Saturday, July 13, 1985—3

Probe after rain fells structure

A newly-erected 40-metre-tall reinforced concrete frame toppled over at Beijing Coke Factory in the city's east suburb in a recent storm, and the accident caused criticism on current construction quality in the capital's media.

The concrete frame was the tallest of eight supporting structures for the new coal conveyor bridge being built as part of the renovation of the capital's largest coke and gas plant. It was installed by the machine hoisting department under the China Construction Company late last year.

Lesson

The building crew failed to fix the prefabricated frame with the necessary braces immediately after it was hoisted in place, as required by the building code. Instead they chose to leave the job until after the whole structure was completed, Beijing Daily reported.

The frame was left without braces months after it was hoisted in place. It completely collapsed on a recent stormy night, the report said.

The accident is a serious lesson to the building departments, which have neglected quality in their recent drive to compete in speed," the newspaper said.

On Wednesday, the Ministry of Urban and Rural Construction urged building departments across the country to launch a quality inspection to stem "the declining trend of construction quality," according to yesterday's People's Daily.

The ministry's spokesman said a recent investigation indicated that out of a total of 269 projects inspected in the country earlier this year, only 136 met the quality standards and that 31 buildings had collapsed in the course of construction. "Such poor quality has been rarely seen in the country's construction work over the past years," he added.

The rapid growth in building volume and the increasing participation of inexperienced rural construction teams in the urban development were blamed for the new quality problems.

The ministry has called for three-month nation-wide inspection of construction projects beginning immediately, and also prompt measures to remove potential hazards caused by poor construction.

Peng sends law meeting peace note

China's one billion people will work to promote world peace, said Peng Zhen, chairman of China's Standing Committee of the National People's Congress.

In a message to congratulate the opening of the 12th conference on international law yesterday at the World Peace Through Law Centre in West Berlin, Peng said: "There are two major global issues in the world today: one is peace and the other development.

"Law plays an increasingly important role in dealing with these two issues," he said.

He hoped that all the legal workers at the conference would make full use of law and perform their duties in the just cause of maintaining world peace and promoting social development.

China is a peace-loving country, he said. The Chinese people are engaged in the historic task of developing socialist democracy, perfecting the socialist legal system, stepping up socialist modernization and working for the cause of maintaining world peace and promoting human progress.

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Handout #8
Activity Eight

China Daily
Monday, July 22, 1985

Deng: Party conference to promote young people

Deng Xiaoping said yesterday that the central task of the Chinese Communist Party conference was to introduce more young people into the forefront of Party leadership.

He said that the conference, to be held in September should aim to appoint young leaders for the Central Committee, Political Bureau and Secretariat.

He said: "We are now working on the third echelon of leaders. In future we will proceed to form the fourth and fifth echelons. All this is aimed at ensuring the continuity of China's present policies."

Deng, chairman of the Central Advisory Commission of the Chinese Communist Party, made these remarks at a meeting with Kimura Mutsuo, president of Japan's House of Councillors, and his party in this North China summer resort.

He told the visitors that China will not change its policies, including the policy of opening itself to the rest of the world. "The only change will be that of opening China wider to the outside world," he said.

The open policy, he explained, was a new thing beneficial to the development of China's socialist productive forces and the realization of China's modernization programme. It was impossible for China to carry out its modernization programme without pursuing the open policy, he said.

At Mutsuo's request, Deng gave a brief account of the changes that have taken place in China since 1978.

He said that China was also undertaking economic reforming restructuring. Both the open policy and economic restructuring were new things and involved risks. They inevitably encounter obstacles. "We commit mistakes, big or small, in our work too," he said. "So we must review our experience after taking each step forward, and correct mistakes once they are found."

Deng said: "We have, scored much in the past five years in economic restructuring and opening to the outside world."

Responding to Mutsuo's question about Hongkong, Deng said that people did suspect the feasibility of the "one country, two systems' formula for resolving the Hongkong issue, but "I said it will work." The settlement of the matter set an example for peaceful solution to questions left over from history.

(Xinhua)

Letters to the Editor

'Generous' hosts just waste food

Editor:

I have recently been surprised to see a lot of food left behind on tables in restaurants. This happens throughout the city.

With life getting better for people, going out for a meal is more common. But some people order more than they really need to show their "generosity" to their guests. In the end, many dishes are left untouched.

I think this is a pretty bad habit, and it should be wiped out. Though incomes keep rising, people should still have a reasonable plan for saving. If customers order dishes according to their appetites, more money would be saved and we can avoid wasting food.

[illegible] Wang [illegible]

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Handout #9
Activity Eight

China Daily
Thursday, July 25, 1985

Campaign to improve quality control

China is taking economic, legislative, and judicial and administrative measures to further improve the quality of industrial products.

A nation-wide industrial products examination campaign is now in full swing, according to Zhu Yulong, a leading official of the Quality Control Bureau under the State Economic Commission.

Sixteen special groups include of[illegible]als from the State Economic Commission, the State Standards Bureau, Metrology Bureau, Commodity Inspection Bureau and various industrial departments, Zhu Yulong said.

Zhu Yulong held that the quality of China's industrial products has improved in recent years. Especially those produced by State-owned enterprises due to the import of advanced technology and technical transformation in enterprises, as well as improved management. This, he said, has improved the quality of various industrial products, including products for export.

Laws and regulations enacted in recent years haved also helped guarantee or raise the quality of industrial products, he said. The laws and regulations include those governing food hygiene, medicine management, industrial product licensing and inspection of export goods.

Zhu Yulong disclosed that the State Council is now discussing regulations on industrial product quality, which, he added, are expected to be issued soon.

China is now improving its quality control inspection system by combining State supervision, social supervision and consumers supervision.

The State will begin, from the third quarter of this year, to exercise compulsory State inspection on some major industrial products such as high-pressure containers, medicines, motor vehicles, mining machinery and food. Those products that have reached the standards stipulated by the State will be granted production licenses, while those not up to the State criteria will be banned.

All these measures, Zhu Yulong concluded, will greatly help raise the quality of China's industrial products within three to five years.

(Xinhua)

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Handout #10
Activity Eight

China curtails literary freedom after a new glimmer of liberalism

By JIM MANN

© 1986 Los Angeles Times

PEKING, CHINA — In a major crackdown on literary freedom, China has outlawed the publication of all books, magazines and newspapers that are published without official government approval.

The ban was adopted by three Chinese government ministries Friday and made public over the weekend. It requires all publishers to register with the government and gives authorities the power to confiscate the books or magazines of those who fail to register. In addition, publishers or printing companies involved in putting out unauthorized material can be fined and have their income confiscated.

Chinese newspapers published Sunday a speech on ideology and culture by Hu Qili, the relatively young Politburo member now being groomed by Chinese leader Deng Xiaoping as a future Communist Party general secretary, complaining that "there are still some low-level, vulgar, obscene and poisonous works being produced."

The new controls on publications reflect a pronounced shift in attitude on the part of the Chinese regime since the time, barely a year ago, when it seemed to be advocating a cultural liberalization. During a much-heralded speech to the Chinese Writers Association at the end of 1984, Hu said that the Chinese Communist Party wanted to provide the conditions and environment for "freedom of creation."

In 1979, when underground magazines with political themes began appearing in China, the regime closed them down and, in some instances, sent the editors and writers to prison. Over the past year, there has been a spate of political demonstrations in China, but so far as is known, no new underground political journals have taken hold here.

Rather, the immediate target of the new ban appears to be China's increasingly popular "yellow press." Over the past year, prompted in part by the regime's market-oriented economic reforms, publishers have been flooding the market with tabloids, magazines and books that feature stories about sex, romance, crime, kung fu and other martial arts.

The New China News Agency said recently that authorities intend to "crack down on cheap fiction published purely for profit, which contaminates people's minds."

The success of the tabloids has produced a severe shortage of paper and newsprint supplies. The new publications have also apparently begun to divert the interest of some readers away from the official, party-controlled papers and magazines across China.

Early this month, postal officials reported that subscriptions in Peking for the Communist Party organ, People's Daily, have dropped by 8.6 percent over the past year. They said subscriptions to the People's Liberation Army daily have declined by 9 percent in Peking since a year ago, and that the demand for national magazines such as the party theoretical journal Red Flag is also declining.

Since the economic reforms were announced in October 1984, some publishing units have been turning out popular magazines and tabloids as a means of earning the money to offset their more weighty but less profitable literary or political journals.

For example, one editor, a veteran critic who warns against allowing too many decadent foreign influences in China, has been selling a movie magazine with pictures of Brooke Shields and other foreign film stars to help subsidize his literary journal.

Under the new regulations, authorities do not have to find any particular book or magazine to be offensive. Instead, they are given broad power to confiscate all materials brought out by a publishing enterprise that fails to register with the government.

From: The Des Moines Register
Monday, January 20, 1986

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Handout #11
Activity Nine

Visual Media in the People's Republic of China

Desired Behavior	Probable Socializing Agent
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.
9.	9.
10.	10.
11.	11.
12.	12.
13.	13.
14.	14.
15.	15.

16. List three major behaviors encouraged in the People's Republic of China you observed in these billboards.

    1.

    2.

    3.

Handout #11
Activity Nine
Answer Key

Visual Media in the People's Republic of China -

Desired Behavior	Probable Socializing Agent(s)
1. Population Control One child per family (Note: Child is a girl)	Communist Party Government Women's Federation
2. Safety-Wear raincoat instead of using an umbrella	Safety Committee
3. Architectural Toys and Building Blocks "Blocks allow children to use their imagination".	Communist Party Education Commission Women's Federation
4. Modern clean environment	Communist Party
5. "Laws give freedom and protect people's rights - Must have laws of socialism and democracy." Red letters say Constitution of the People's Republic of China.	Communist Party Government
6. "What's in saliva? It's from your lungs and can contain germs. If you have lung disease your saliva contains bacteria." NOTE: Non-traditional activity for girl.	Health Commission Communist Party Government
7. Celebrates the 10th Anniversary of National Women's Day. "Help build a wonderful country for tomorrow."	Women's Federation Communist Party
8. Cleanliness and Hygiene (relates to slide #6)	Health Commission Communist Party
9. Welcome to all nationalities and minorities (China has 53 minorities whose cultures are preserved.)	Communist Party

Desired Behavior	Probable Socializing Agent(s)
10. Enviroment and Ecology Care and appreciation for beauty	Communist Party
11. "Follow the spirit of these examples." - 1. empty dirty water in sewer 2. plant trees 3. don't litter 4. don't spit	Community Party Government
12. International Women's Day	Communist Party Women's Federation
13. Safety: "Must use low beams when driving." Protection for bicyclists.	Safety Commission
14. Concern for the handicapped	Communist Party
15. All citizens participate in building a modern future for the People's Republic.	Communist Party
16. 1. Safety and Health 2. Care of the environment 3. Recognition of the importance of women	

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Note: The slides for use in Activity 9 are available at no cost from:

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Please send self addressed stamped envelope for mailing.

DRAFT

RURAL DEVELOPMENT: THE CHINA CASE

BY

Michael Chang, Charles Lewis, Patricia Irle

The China Project
of the
Stanford Program on
International and
Cross-Cultural Education

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RURAL DEVELOPMENT: THE CHINA CASE

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RURAL DEVELOPMENT: AN INTRODUCTION

The gulf between the developing nations, whose people comprise roughly three-fourths of the global population, and the developed ones has become increasingly visible. The struggle of developing nations to increase prosperity and security is a major historical trend of the 20th century. This introduction discusses the idea of development and points out common characteristics shared by many developing nations. Also considered are such common problems as population growth and external debt. Finally, two types of development policies are discussed, using China as an example of one of these policies.

Why Development is Needed

Most of the world's people are poor, with barely enough to eat, inadequate housing, and little access to education and opportunity. Most of the world's countries are also poor, with marginal economies, marginal food sufficiency, and a high degree of dependence on richer countries and the world market for what they produce. In many cases these poorer countries have rapidly growing populations that use up resources almost as fast as they are produced. As developed countries continue to advance at a rapid pace, the gap between rich and poor countries is ever greater. Naturally, poorer countries desperately want to improve their own condition so that they can enjoy the quality of life that richer nations seem to take for granted.

"Developed" and "Developing" Countries

When we say that a country is "developed" or "developing", we often use a standard set by the industrial west--in terms of levels of affluence, the nature of the economy, the level of technology or mechanization, nutritional levels, and other indicators. To say that a country is "developing" implies that the country has not yet reached a high level of achievement in many of these areas. To develop means to improve the quality of life, to increase prosperity. This has usually meant producing more and better quality foods, goods and services so that the society will be more affluent, as well as distributing this increase in the standard of living to all of the people.

In the developing countries (also called Third World countries), the main goal is often to modernize the economy. In other words, to transform an agrarian society into a more industrial one. Rural development is a part of modernization. The goals of RURAL DEVELOPMENT are to increase the quantity and efficiency of agricultural production, and thereby to improve the prosperity of the rural population. This can be accomplished by increasing mechanization, use of fertilizer, introducing better seed strains, irrigation, and transport facilities, etc. In general, to make farming more productive.

Two Common Characteristics of Developing Nations

1. Agriculture Base

A society or economy that is "AGRICULTURALLY BASED" is one where most of the population (around 75-80%) are working on the land. In the United States only about 3-5% of the population grows the food we eat. In most developing countries, the vast majority of people are employed either in farming, animal raising, forestry or fishing.

2. Poverty

Another characteristic common to developing countries is their greater degree of poverty. In the West, using the United States as an example, most countries are quite affluent. One basic indicator of this is per capita gross national product (GNP), or how much a country produces per person. As an example, in the U.S., a developed country, 1981 per capita GNP was $12,820, while it was only $300 for a developing country such as China. Yet, there are several countries with figures higher than those of the U.S. and lower than those of China. We can visualize household affluence by considering whether a typical family owns a car, a television, a bicycle, or even whether a typical residence has running water, heating, or electricity. In developing countries, most families would have none of these. Things that we consider necessary are luxury items in the developing world. In most developing countries it is still rare for individuals to own cars, and even relatively inexpensive items such as wristwatches are considered luxury items.

Factors to Consider

If we look back a few hundred years, even two hundred, many areas now thought of as developing were among the most advanced. India and China were both highly developed relative to most of the West in technology, agriculture and many other things. Why have things changed so much? Differences in technology are areas of modernization where striking differences are visible between the developed and developing nations. It is common to think of technology as sophisticated items such as electronics or airplanes, but it can be as basic as steel knife or plow. The reason the West developed industry and developing countries did not involves complex issues involving political systems, and cultural factors.

Colonialism

Most of the developing countries today were at one time colonies of western nations. It may be debated whether the present developing countries might have developed if they had not been colonized. However, colonialism, or imperialism, had a major impact upon colonized countries. Colonialism is widely recognized as a process of exploitation. Imperialist countries used cheap labor, raw materials, and the captive markets of thier colonies to fuel their own development. By forcing their own rule on other countries, they inhibited development of more modern forms of government and often inhibited the introduction of modern technology. This was done in part to maintain a cheap labor force highly dependent on the imperialist nation for employment as well as many day-to-day necessities.

Socio-Cultural Factors

There are also many complex social and cultural reasons for the poverty of developing nations: For instance, traditional educational systems which were not oriented in a technological direction and widespread illiteracy. In addition, many nations were splintered into small tribal territories until very recently. Yet, the creation of a modern economy involves many changes, such as the development of political and administrative systems, improved and widespread education, sophisticated financial management, and technical services.

Population Growth

Population growth in the developing countries is a problem of major proportions, and will continue to be so for many decades. Population growth in the developed world has declined since the beginning of industrialization. But population growth in developing countries has greatly increased for several reasons. One is that in an agricultural society a large family increases family income and security. As nutrition and increased health and medical care has reduced disease, mortality rates have sharply declined. People live longer and fewer die young; as a result population growth rates have increased. An example, in China, the population has doubled between 1949 and 1980. And there are many countries with a higher growth rate than that of China.

High rates of population growth are a problem because more and more people must compete for limited resources such as food, housing, jobs. A growing economy would increase the output of food and products and create work for the growing population. If the economy does not grow faster than the population, the standard of living will not improve. Yields can be greatly increased through modern agricultural techniques. This means an infrastructure of dams and pumps for irrigation, roads and railroads for moving agricultural products, electricity and energy systems, chemical fertilizers, better education to enable people to use a modern system, and higher-yielding varieties of grain.

Capital Requirements and Development Policies

Agriculture in developed countries is capital-intensive and agriculture in developing countries is labor-intensive. This does not mean that developing countries must try to emulate our own agricultural practices, for employing more scientific farming techniques is not incompatible with keeping a labor-intensive system. Large scale improvement in infrastructure, however, is at the core of development. A country's strategy for development is usually known as its development policy. Development policies follow two kinds of approaches: "economic dependence" or "self-sufficiency". In practice, however, most countries use a mixture of both.

It is difficult for developing countries to depend solely on their own internal economy to generate enough capital to modernize agriculture. The main assets of most developing countries is a cheap, available (and usually unskilled) labor force and limited raw materials. Developing countries must trade these assets for money from the developed world. The money is used to buy the products of development, say irrigation pumps, or the ability to produce the goods themselves, as in a pump factory. Usually the labor value of goods produced in developing countries is inadequate to pay for the necessary goods from industrial countries. Therefore, a developing country must borrow large amounts of money hoping to be able to produce industrial or agricultural goods in the future. Paying back these "development loans", with interest, can be extremely difficult. A single year of drought can plunge a country's plans into chaos if it must then import more food, which must also be paid for.

One aspect of China's development planning that has been atypical has been its policy of self-sufficiency. China's level of borrowing and its participation in the world economy have been much less than almost any othe developing country. In part, this has been possible because of China's large size, it has a large internal economy and most of the raw materials necessary for development. China justifiably has been wary of the dependency approach and has done well. Its special advantages, however, are a major factor in this well-being, and generally are not shared by the other developing countries.

RURAL DEVELOPMENT IN CHINA I: SOCIAL AND IDEOLOGICAL BASES

Since 1949, under the Chinese Communist Party's leadership, China has been known as the People's Republic of China. The party took power after many years of fighting. This section explores the revolution's social and ideological bases--especially the issue of redistribution--in order to understand better China's development policy, the problems it addresses and its means of solving them.

Social Causes of the Chinese Revolution

The collapse of the Qing (Ching) dynasty in 1911, which had ruled China since 1645 as a series of absolute monarchs, represented the end of what is called the "traditional period" in Chinese politics. But the transition from traditional to "modern" forms of government is seldom accomplished easily or quickly. In China's case there followed almost forty years of conflict and turmoil over what system should prevail.

By the late 19th to early 20th century, the failings of traditional society were obvious to some thinkers in China, such as Sun Yat-sen. They saw widespread poverty afflicting most of the people, some of it appalling in its dimensions. The success of the Russian revolution in 1913 suggested that there were basically two -- both western -- alternatives, the capitalist system and the Marxist-Leninist one. This political debate was centered in the cities and affected relatively few Chinese, since about 85 percent of the population lived in the countryside. Problems in rural life later became very important to the political struggle as it gradually spread to the countryside.

In China, great povery was not the only problem: the problem was also distribution of the available wealth -- who had it? The issue of equality and social justice is fundamental to our understanding of the Chinese Revolution. In traditional China, as in many present developing countries wealth was distributed unequally: a small percentage of the population possessed most of the land and capital, while many peasants lived in serious poverty. A middle class was practically nonexistent.

Landlords owned from 35 to 50 percent of the cultivated land, usually with very poor peasants living on it as tenants. The peasants often gave more than half of their crop (i.e. their labor and almost their only source of income) to the landlord as rent, in addition to the taxes they paid to the government. This often left little on which to live. Many families were heavily in debt year after year. Many small independent farmers had lost their small plots of land to the rich, when in bad years they were forced to borrow, at very high interest, in order to get enough to eat.

Although the magnitude of the problem varied by region, the problem was nation wide. There was little possibility for a poor family to get out of this system. A few monopolozed the power and resources. The rich saw little reason to change. The poor saw a big reason. The ideal of socialism was directed right at problems such as the Chinese had, and that many countries today continue to have, primarily how to equalize the distribution of wealth among the nation's entire people.

The Influence of Marx

Karl Marx's ideal was to create a society in which no one used the labor of others for his own benefit; such labor was to benefit the whole of society at once. Equality of economic positon is a central idea of Marxism. As Marx saw it, people gained advantage over others by owning the "means of production", for example, farmland (used to produce food) or a factory (used to produce goods). A "socialist" system is one in which ownership could be put into the hands of the whole society, administered by the government, and the wealth created (money and products) shared among the people according to how *much* work they contributed. If the wealth were distributed according to *need* rather than quantity of work, you would have a "communist" system. According to Marx, societies were progressing from Feudal to Capitalist to Socialist to Communist. Socialist systems of government exist today, but as yet no communist ones. Although the Communist Party rules socialist nations, the transition to communism is yet to come.

The Idea of Distribution in China

Taking the wealth from the richer and giving it to the poorer so that everyone has the same is *redistribution*. The inequality of wealth and priviledge between rich and poor in pre-Communist China provided a fertile medium for the growth of socialism. The poor, the vast majority, were led by the CCP (Chinese Communist Party) to believe that they could change this situation and cease being *exploited* by the upper classes. To this end, and under the very effective military leadership of Mao Zedong and others, the Communist Party mobilized the desires of the masses of peasants. Despite tremendous hardship and loss, the CCP and the peasant masses overthrew their opponents, the Kuomintang, who represented a continuation of the old ways of private ownership. From the founding of the CCP in 1921 (with seven members including Mao) until their victory in 1949 (when they had over a million members), elapsed 27 years of bitter struggle against heavy odds. Whether or not one one likes what happened, it was quite an achievement.

Reorganization and Redistribution

Once in power, the Communist Party still ruled an impoverished, under-developed country, torn by years of war. Reconstruction and development were the top priority. The task was develop under the socialist ideal.

One of the first tasks was to redistribute the land. Most people lived in the countryside and redistribution of land was a major promise made by the CCP. Redistribution in the 1950's took three steps.

First, from 1950 to '52 land was confiscated and reallocated on the basis of class -- the land was divided up more or less equally among everyone. This was often violent as many poor had hated those who had exploited them. The worst landlords were sometimes badly beaten or even killed by their former tenants.

In the mid-1950's, land ownership was taken out of private hands. The land was divided into collectives where large groups of people worked together on land they owned not as individuals but as a social unit. Later yet, communes of even larger size, frequently of 70,000-100,000 persons were formed. The communes were divided into smaller sub-units of collectives, production brigades, and production teams (these will be discussed in the next lesson). Large communes, never worked very well and they were made smaller later on. All this is an experimental process, which is still going on today. The point here is that the land was redistributed, to try to equalize the standard of living of the rural population. This was the ideological basis of the Chinese revolution.

Redistribution and Development

Redistribution does not mean that a country has more wealth, only that the wealth has been distributed more fairly. Theoretically, if the government controls a nation's resources, it can plan the nation's economic development. Planning includes controlled investment in heavy industry (steel mills, etc.) or agricultural modernization (machines, fertilizers) so as to raise the level of affluence of the nation.

As we will see in the next section, China has had many problems and setbacks in its 35 years of national development under a socialist system, but by the standards of many developing Third World countries, China's economic performance has been quite impressive. Two criteria may be used to judge a country's development. 1) Has the country industrialized substantially? and 2) Is it more secure from hunger and disease? In other words, is life better than it was? First, China's level of industrialization has risen tremendously. It is on its way to being a main producer of such primary industrial products as steel. China's level of material security has also increased. Although the supply of available food has only marginally kept ahead of population growth, China has nearly succeeded in keeping the population free from famine and epidemic disease which plague other developing countries. In these respects, China's path has been more successful than most other developing nations.

RURAL DEVELOPMENT IN CHINA II: ORGANIZATION AND POLICY DEBATES

Today, where countries fall into a fairly small group of "haves" and a large group of "have nots", perhaps the biggest problem for global stability is a problem of the vast difference in levels of wealth, and a growing sense of a need to equalize it among nations, who live together as neighbors on our planet much as rich and poor people live together in a community. Given that China has the single largest share of the earth's people, and poor people at that, other developing countries are paying close attention to China's efforts to develop, especially since China has presented an alternative to capitalism. If China is successful, other countries may want to follow China's example. The implications of this could be an increasing shift to socialism thorugh revolution if people come to feel that these systems are incapable of meeting their needs.

China's Rural Development Strategy

China's rural development strategy has been based on several distinctive approaches. These are: priority of heavy industry, self-reliance, the collective work ethic, and mass mobilization.

(a) *Heavy Industry and Agriculture* - The Chinese have placed the growth of large industry -- steel and metals, cement, and large factory production -- above the development of agriculture (the rural economy). They create a heavy industry sector first in order to produce the materials necessary for modernization. However, if a majority of resources are invested this way, development in agriculture must be rather low. Industry extracts a great deal of the country's surplus from the agricultural sector. The masses on farms must accept a long period of slow improvement for the sake of the nation. This type of development requires not only that the whole nation desires this and is willing to work hard for it, but also typically taht the government maintains tight control to keep them from deciding to do otherwise.

(b) *the Collective Work Ethic* - A distinctive element of the Chinese path has been spreading political thought to the grassroots level. Various levels of rural organization are under the administration of party members. The commune system has used the ethic of "do it together for everyone's good". By keeping the idea of a "NEW CHINA" in people's minds, it has been possible for people to sacrifice in order for the country as a whole to develop more modern industrial capabilities. This has been a matter of great pride. It is much easier to do without when everyone else has the same degree of affluence, and that living standards and social services are rising, even if only slowly.

(c) *Mass Mobilization* - Another characteristic of Chinese society, a hallmark of Mao Zedong, has been "mobilizing the masses". Since most money has been invested in industry, the rural areas have made most of the improvements using their own resources. This has meant using the labor of the people to build irrigation works, roads and buildings. It may take one hundred people to do the job of one bulldozer, but as the Chinese did not have the machine, they used the hard work of the people instead.

Rural Collectivization

As discussed above, after the CCP took power in 1949, farm land was redistributed. Initially, the land was put in private hands, but there soon followed a massive change in social organization, called "collectivization". During this phase, the rural population was organized first into cooperatives with private ownership still in effect. By 1956 most of the 100 million peasant households had formed cooperatives, which averaged about 40 families who acted together as a farming unit. These were considered semi-socialist in form. In 1957-1958 the shift to a fully socialized form was initiated by gradually abolishing private ownership and forming still larger units called collectives, this time averaging about 250 households (roughly 1200 people). These often corresponded to the natural villages. The land was now owned by the collective, which acted as an administrative unit that assigned work to the individual farmers. In 1958, a still larger social grouping was established: the commune. At first these communes were extremely large, averaging 60,000-70,000 members, but when it became obvious that this was too large a unit, they were split up into smaller ones of about 15,000-20,000 people.

The communes were essentially administrative units combining governmental, social, and political responsibilities. The people themselves, while belonging to a commune, also were organized into brigades, teams, and households. A commune today typically contains about 15 brigades (of about 1000 people, or one village), which in turn contain about 6 or 7 teams (of about 35-40 households, or 150-200 people) each. These teams are called the "basic production unit".

The Commune System

The commune system contained seven main elements.

(1) Territorial self-reliance - The communes maintained a high degree of local self-sufficiency. They tried to produce as much as possible of their own food and consumer goods, as well as provide the means of local development.

(2) Centralized planning - Each lower unit's production was planned at the commune level, including necessary inputs (fertilizer, seed grain, machinery, funds, etc.) and expected output.

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(3) Unified distribution - Incomes of production team members were dependent upon the entire team's income, averaged according to individual labor. The value of labor was calculated according to work-points. For example, a full day's labor in the fields might be worth x number of points.

(4) Integration of economic, social, and political function - The commune served as an integrated unit of rural life, providing the economic unity, social services (health, education, welfare), and political organization of its members.

(5) Large-scale production - Especially within the team, annual and seasonal plans for use of resources and production patterns were determined so as to assign land and labor for the entire unit on a larger scale than would be the case under individual ownership.

(6) Collective ownership of the "means of production" - Land, most machinery, and draft animals were all owned collectively, usually by the team. Small industries were usually owned by the commune.

(7) Welfare guarantees - Essential services and basic material security (food and housing) for those unable to support themselves, health care services, and education were guaranteed for all unit members.

A family operated as a team, which in turn acted as part of a brigade; and the brigade acted as part of the commune. Individual labor and income were distributed according to the needs and performance of the larger groups. Income came to the team level from the brigade (village), and was distributed to the families according to their share in collective activity. Although it has had problems, the commune system has organized the rural population to combat famine and hunger, distribute wealth equitably and provide employment for the rapidly growing population. Basic social services have improved greatly, in providing enough food and drinking water, medical care and education, and relief from natural disasters. These social services can mean far more than money, for they provide basic security.

PROBLEMS AND DEBATE

The commune, however, was not immune from the problems encountered by other socialist countries, such as the problem of the lowered incentive to work. A person's income came only from his portion of the collective's income after it had been divided up among all the members. A person who worked hard received only a portion of the average gain. Some people didn't work hard, knowing that it wouldn't affect their portion very much.

The Chinese leaders in the 1980's are considering "linking labor and income," because it is believed necessary to provide some link between a family's work and their income, whether in money or in goods. The government has usually allowed (except during periods when "radical" policies dominated - see below) families to keep a small "private plot" or garden for themselves and usually some animals like pigs or chickens. These products could be sold in small markets for cash. These private plots have been important to the national economy, as typically 25-30% of the vegetables and meat grown in China was produced in this way. The farmers took greater care of their own plots and animals than they did of communal crops. Naturally these private plots produced far higher yields per unit of land. Farmers were more productive when they could realize a gain directly; the collective spirit was effective up to a point. Beyond that, efficiency suffered.

Another problem of communes has been that a centralized administration was less efficient, with orders that were unrealistic when they reached the local level. For example, the commune management may decide that a brigade must grow rice in such and such an amount, when the land worked by the brigade is better suited for cotton or sweet potatoes. The government admits that, while in about one third of China's communes there has been goood leadership and effecient planning; real problems exit in the other two thirds.

The steady growth of the rural population has also meant that the commune's economy cannot effectively employ the people. Current estimates by the Chinese government state that 30-50% of the rural labor force is seasonally or permanently unemployed or underemployed.

Given the above problems, it is not surprising that China's development policy has been vigorously debated by the leadership. Although Mao, during his long (1949-'76) tenure as party chairman, was a commanding figure, there was give-and-take between Mao and other leaders, including Deng Xiaoping, who is presently the commanding figure in the Chinese government. Mao's position was called "radical": he pushed for as complete a communalization of life as possible, with minimal scope for private interests. Leaders such as Deng were called "moderate". They were willing to allow more private activity and favored a more gradual shift to a fully communal life.

There were swings back and forth between the two sides, who favored and opposed the role of the market in Chinese economic life. the radicals favored a high degree of central planning. The government would decide economic goals, and the party machinery would get the plans carried out. The radicals depended heavily on the political enthusiasm of people disregarding individual economic interests or incentives. The "moderates", on the other hand, were more inclined to favor economic solutions that appealed to the farmers' sense of self-interest to let them to work hard and produce more.

The "radicals" strongly believed in complete economic equality as the communist ideal, while the moderates wanted to allow some gradation of wealth in order to stimulate production and efficiency. The radical faction was ready to sacrifice economic progress for political and social progress, while the moderate faction was less ready to do so.

69

AFTER MAO: A NEW ERA?

In 1976 two of China's most powerful leaders, Zhou Enlai and Mao Zedong died. A political struggle for leadership ensued. One group was headed by Mao's widow, Chang Qing, (sometimes called the "Gang of Four") which was intensely radical, another by Deng Xiaoping and the moderate or "reform" faction, and yet another by Huo Guofeng, who stood somewhere between the other two. After considerable turmoil in the top ranks, Deng Xiaoping emerged as the winner. This change of leadership has had important repercussions in China's development policy.

New Policies

The period since 1980, when Deng Xiaoping was firmly established as a leader, has come to be known as the "post-Mao era". The third Plenary Session of the Central Committee of the CCP in December 1978 marked a turning point in Chinese political life, especially in its implications for China's rural population. The "Maoist" model of communal agriculture, self-sufficiency, and heavy industrial growth, had undergone reassessment. The Maoist system had provided China with an industrial infrastructure (in energy, transportation, manufacturing) and with a stable social situation. However, it had also generated problems, such as a low standard of living, excessive capital investment on heavy industry, and a gradual increase in unemployment and underemployment.

Rural economics is now exemplified by the "Production Responsibility System". This system implemented first in the countryside and later in other parts of the economy, contains elements that were briefly introduced in the 1960's based on linking payment to output": that is, having people's income reflect the amount of work they do.

The communal system is being drastically reorganized. But is the government completely disbanding the communal system or the collective way of life? We don't know. The changes in the communal system are complex and highly variable across the country, and their new form is rather difficult to predict at this time. The main changes up to the summer of 1984 may be summarized as follows:

(a) Reorganization of the commune hierarchy to separate economic and political functions. Political and governmental functions are being given to the local "county".

(b) Decentralization of administration, planning, and decision-making to the team level or household and individual levels.

(c) Increased scope for market forces and increased privatization of the economy.

(d) Diversification of the rural economy by promoting development of other occupations that can absorb surplus labor.

(e) Integration of the "self-sufficient" regional and local economies into the national economy, so that production may be suited to location, and commodity exchange between localities and regions increases.

(f) More emphasis on raising rural living standards and income, and less emphasis on heavy industrial growth.

(g) More international commerce and technology imports, and increased foreign borrowing for development projects.

The commune as a unit combining political, economic and social organization is being reworked into a set of smaller collective economic units. The name commune is rapidly being replaced by the term "collective". Its political function is being partially given over to the regional government. The collective's ability is no longer that of a unit of government, but appears to be one of economic overseer, to help organize financial matters and services that are too large in scale to be handled by its smaller component parts, the brigades and teams.

Under the new policies, the decisions about which crops to grow are to be made by local units: sometimes by the brigade, but more by the individual work team or by the household. This is done through contracts, where a household signs a contract with the team or brigade or even the commune to produce a certain quantity of agricultural commodity for the unit. If they exceed the quota, the household can keep everything left over for itself. They can choose either to sell to the government at a "bonus" price, (as much as 50 percent more than the official price paid by the government to the unit), or sell on the open market.

Under this system, the land, still owned by the collective or brigade, is distributed under contract to families on the bases of the number of people in the family or according to its labor power to farm the land, for several years. Some households have elected to stop farming in order to spend their time raising animals for sale, operating shops, or doing service jobs like tailoring or carpentry. In other words, work is now done by smaller units -- households, voluntary groups, or individuals under contract to the team, and income is largely derived on the basis of how much work is done to gain it.

What evidence there is indicate that the new policies have increased both incentive and production levels. These new policies may produce conflicts with the egalitarian ideals of the socialist system discussed above. The situation is still one of experimentation, involving one quarter of the world's population. Only time will determine where these policies will lead.

FACTS ABOUT DEVELOPING COUNTRIES

GRADE LEVEL: 7-12

TIME: One period

OBJECTIVES: Students will

- learn the size and population of the developing world.
- compare development indicators between the developed and developing worlds.
- understand the importance of the agricultural sector in developing countries.

PREPARATION: A general introduction to development. (Refer to the first section entitled "Introduction to Rural Development.")

PROCEDURE: Part A

1. Ask class to read instructions for part A and complete for discussion.

2. Ask students to compare their maps with the teacher's answer key. Question: Is the area occupied by developing countries what you expected? If not, is it larger or smaller? Which parts of the world do these countries cover?

3. Turn to the question on population. Provide the correct answer. Ask for reactions to the size of this number.

Part B

1. Explain to students that in part B they will be comparing development indicators between developed and developing countires.

2. Working together as a class, ask students to guess what the first indicator represents. The graphics beneath it should provide a clue. Provide the correct answer and review its meaning briefly. Repeat the process for the other indicators.

3. Now ask students to look at the comparisons of each indicator between developed and developing countries represented by the graphics. Ask them to complete the rest of the blanks in part B.

4. Go through the answers with students. The teacher would want to elaborate each answer with some of the following statistics:

Indicator	Developing	Developed
INCOME (per Capita GNP)	$245	$3,510
LITERACY (per 100 people)	34	75
ENERGY (kwh per capita)	240	5,360
UNEMPLOYMENT (yr. 2000 est.)	3000 mil.	700 mil.
INFANT MORTALITY (per 100 births)	10	2

Part C

1. Turning to part C, ask students to name three major sectors of a national economy. These sectors are agriculture, industry, and services.

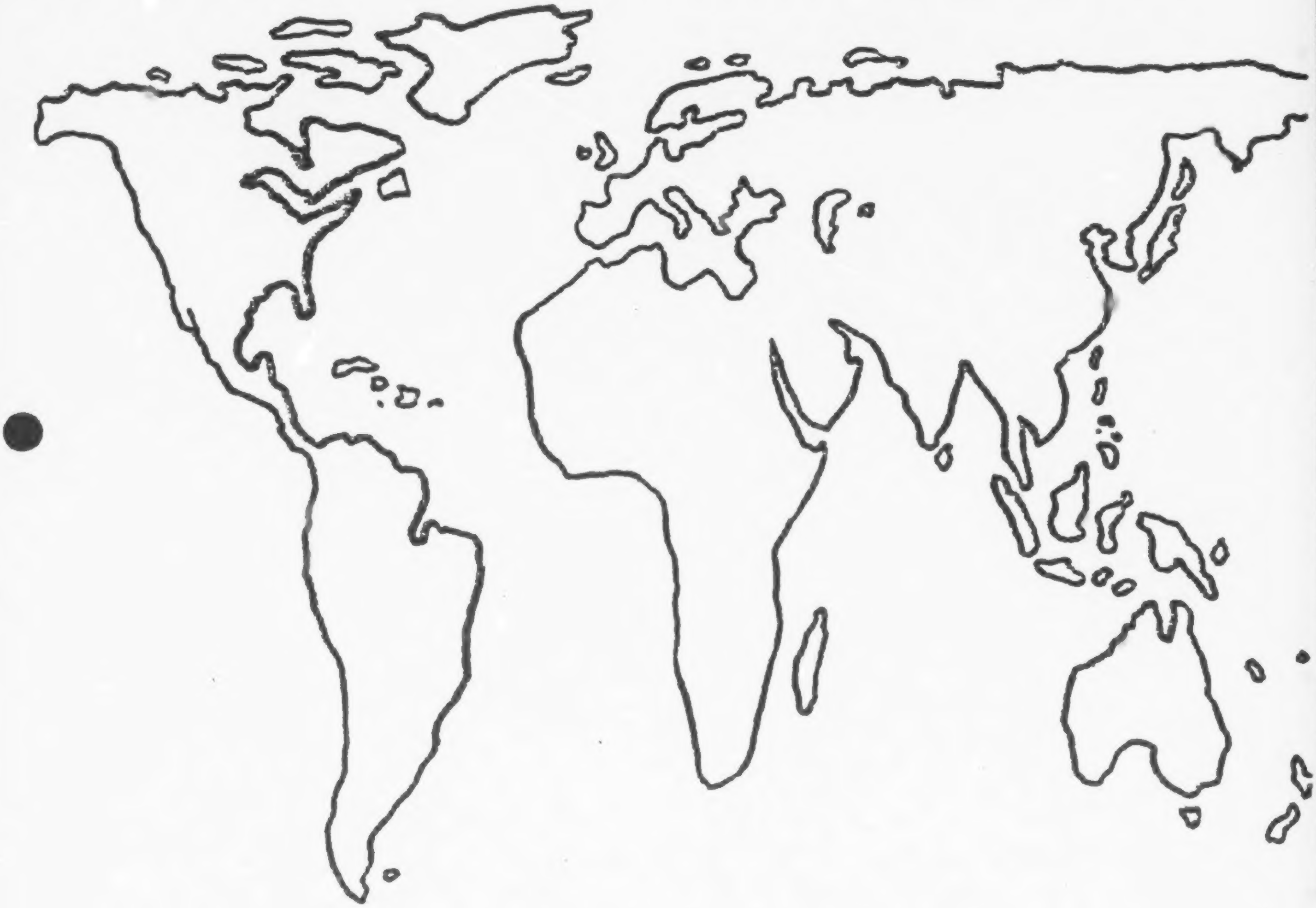
2. Explain to students that the diagram in part C compares the size of each of the three economic sectors between developed and developing countries. For instance, 15 and 56 persons per 100 persons work in the first sector in developing and developed countries respectively. Ask students to guess which sector is represented by each set of graphs.

3. Provide answers and ask if they match what students expected. Ask students what they can say about the place of agriculture in developing countries.

FACTS ABOUT DEVELOPING COUNTRIES

Part A: Area and Population

a) Please shade, on the map below, the areas that you think are occupied by developing countries.



b) In 1980, world population is estimated to number 4.5 billion, what part of that population do you think live in the developing countries?

Answer: ____%

Part B: Development Indicators

1. The __________ per person of the GNP of developed countries is ______ times that of developing countries.

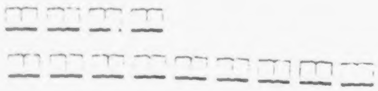
Developing: $

Developed: $$$$$$$$$$$$$$

2. The __________ rate of developed countries is ______ times that of developing countries.

Developing:

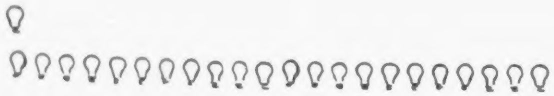
Developed:



3. The usage of __________ in developed countries is _____ times that of developing countries.

Developing:

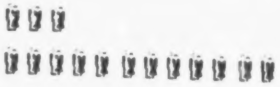
Developed:



4. It is estimated that by the year 2000, ______________ in developing countries will be _____ times that of developed countries.

Developing:

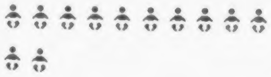
Developed:



5. The ____________________ rate in developing countries is _____ times that of developed countries.

Developing:

Developed:

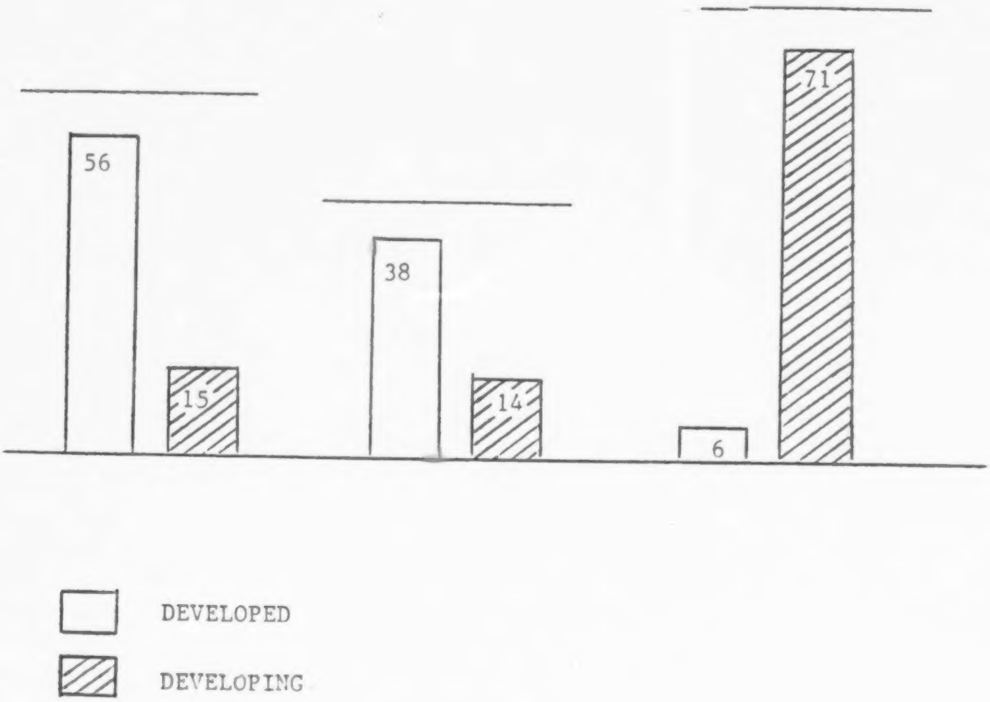


Part C: Size of Economic Sectors

Three large sectors of an economy are: Industry, ____________, and ______________. Examine the graphs below, fill in the appropriate sectors.

Distribution of Labor Force

(per 100 persons)



(Materials for this exercise was adapted from Narrowing the Gap: An Introduction to Third World Poverty and Development Issues, by Catholic Relief Services, 1011 First Avenue, New York, New York 10022.)

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ISSUES OF EXPLOITATION AND REDISTRIBUTION IN CHINA

GRADE LEVEL: 7-12

TIME: One Period

OBJECTIVES: Students will

- gain insight into the issue of exploitation in pre-1949 rural China;
- have a better understanding of the benefits, problems, and limits of redistribution in China.

PREPARATION: An introduction to the social and ideological bases of rural development in post-1949 China (Refer to second section of background reading).

PROCEDURE:

1. Assign each role in act one to a different student. Read act one in class.
2. Follow up with discussion questions below. Try to relate back to the background reading.
3. Repeat process with act two. Teacher may want to assign roles to other students.

DISCUSSION: ACT ONE

1. What was the central theme or main issue in act one?
   [The issue of exploitation]
2. Why were the peasants poor? Did they agree in their views?

   [The answer varies depending on who gave it. The party cadre emphasized exploitation. While some peasants agree with this view, others mention poor soil, bad weather, lack of labor power, & natural disasters as important factors.]
3. What was the role of the party cadres? What do you think "turn-over" means?

   [Party cadres organized the peasants to challenge the authority of the traditional social structure. Fan shen, coming from two

Chinese characters meaning "to turn the body over", meant to stand up, and to throw off the landlord yoke.]

4. What insights into Chinese society can be gained from act one?

   [The importance of politics and political education, leadership from the party, mobilization of the poor against landlords, and rural exploitation in traditional China.]

DISCUSSION: ACT TWO

1. What was the main issue in act two?

   [The issue of redistribution.]

2. What happened to the landlords? What were the peasants' view of them?

   [Many landlords were brought before public trials and punished in various ways. However, some peasants retained favorable views of some former landlords.]

3. Did the peasants share the same view about redistribution? What problems were some of them worried about?

   [Those who had less than one acre viewed redistribution positively. Others who had to give up land were less happy. Many were worried about being labelled a rich peasant if they worked too hard and others, about the kind of people they would have to work with in their cooperatives.]

4. What insights can be gained from act two?

   [Redistribution has been a complex issue involving benefits, problems, and limitations. Diverse opinions could be found among peasants, etc.]

EXPLOITATION AND REDISTRIBUTION IN CHINA

ACT ONE

Characters (in order of appearance):

- NARRATOR
- CARPENTER
- RICKSHAW
- POOR
- HARDWORKING
- SOUR
- LAZY LI
- JOLLY
- LEADER
- ASSISTANT
- PRETTY
- WORKER WU
- OLD MAN

SCENE: Small village in China, late 1940's. Large room in large house, once used by a rich landlord. It is empty now. Some peasants are gathered outside the door, in anticipation of the coming evening meeting. It is late winter.

CARPENTER: "Who called this meeting?"

RICKSHAW: "Leader Ting. I heard that the Party asked him to join during the resistance. He's from Lee village."

POOR: "Who told you about this meeting?"

CARPENTER: "Worker Wu."

RICKSHAW: "I bet she's the next person asked to join the Party."

CARPENTER: "Did Leader say why the meeting was called?""

HARDWORKING: "Something about political awareness."

SOUR (quoting): "to endeavor to raise the level of political consciousness and to understand the fundamentals of Marxism-Leninism and Mao-Tsetung's theory of the Chinese revolution."

HARDWORKING: "Who did he ask to come?"

SOUR:	"I don't know. But have you noticed what most of us have in common here?"
POOR:	"What?"
SOUR:	"Empty stomachs."
enter Lazy Li	
CARPENTER (to Lazy Li)	"Have you eaten?"
LAZY LI:	"Yes, I'm fine."
JOLLY (joking):	"You don't look so well-fed. Did you nibble on a few pieces of bark this last week? Do I see a few ribs poking through that jacket?"
LAZY LI:	"I'm better fed than you are. You have four young children, a wife and mother to feed."
SOUR:	"Why are you so cheery?"
LAZY:	"Haven't you heard about the "Draft Agrarian Law?"
SOUR:	"Yes, but who's going to tell Mean Man Mu about it? Do you expect him to say, "So I am to give up all my land? Well, here it all is, and please take the oxen and pigs too."
JOLLY:	"And the twelve jars of silver dollars."
HARDWORKING:	"And don't forget the bags of grain stacked up to the ceiling in the barn..."
RICKSHAW:	"What does 'Agrarian' mean?"
HARDWORKING:	"Land. Farming. Something like that."
POOR:	"Is that what the Draft Agrarian Law says? That we get all that stuff?
HARDWORKING:	"Leader read it at noon today. As best I can tell, yes. It says that everyone who is a rich peasant or landlord will lose their land."
POOR:	"And we get it?"
HARDWORKING:	"It's supposed to be redistributed according to the number of people in a family. You have more kids than he does, and a lot less land. Sounds to me like you and I (glancing around)

and most people here will be getting some of it."

The two cadres, Leader and Assistant, move past the peasants at the door, into the hall. They speak quietly to each other as they move to the front of the room.

ASSISTANT: "What's on the agenda for tonight"

LEADER: "We must do as Chairman Mao says. First we must bring political awareness by discussion. We will discuss economic inequality and exploitation. The we will discuss action: the 'Draft Agrarian Law' and 'Turning Over.'

ASSISTANT: "I'm excited! At least we have a chance to show the peasants the wisdom of Chairman Mao. I can't wait to take land away from those cheating landlords who sit in their big houses, patting their wheat-fattened bellies through their silk gowns."

Group outside door begins moving into room, finding places to sit. Rest of peasants follow them into the meeting room. Pretty Chao sees Worker Wu and approaches her.

PRETTY: "Have you eaten?"

WORKER WU: "Yes, thank-you. I expect that now the new expression will be "have you turned over?" (They sit down together.)

LEADER CADRE: "Comarades, may we have your attention, please. We are here to tell you about some of the changes that have taken place and are taking place all over China. You have heard that the Peoples' Army, under the leadership of Chairman Mao and Lin Pao now hold the capital city Nanking. Chiang Kai-shek, the puppet of the imperialists, has fled to the island of Taiwan." (some clapping) "We are here to discuss with you why the poor are poor and the rich are rich."

SOUR: "They were born that way."

ASSISTANT CADRE: (earnestly) "Comrades, you have been chosen to come here because you are the poorest in the village."

SOUR: "Some priviledge"

JOLLY: "I think we should have invited the landlords as well. It's not polite to talk about taking away someone's land without inviting them. It just isn't done."

PRETTY: "Are we going to take away their lands?"

LEADER: "You have been chosen because you are poor. We want to help you. But first you must know why you are poor. Do you know why?"

HARDWORKING: "The weather. It's terrible. When you just start to make ends meet, along comes either a flood or a drought."

OLD MAN: "This miserable land. This land has been worked by our ancestors since time began. There's nothing left to feed the grain. Our poor night soil and that of the pigs, just won't replace all the good stuff that's fed the grain since time began..."

POOR: "If I just had a few more acres..."

JOLLY: "Maybe a ox or two..."

OLD MAN: "Maybe a son or two..."

PRETTY: "Or a decent landlord..."

LEADER: "We can't help you change the weather. And we can't change the soil just yet. And we can't give you more sons. But we can help you change the landlords and the amount of land you own."

ASSISTANT: "First, what are some of the ways the landlords have cheated you?"

PRETTY: "They use different sized scoops for measuring grain. When I bring Cheating Chou grain for payment, he uses the large scoop. But when he pays us, he uses the small one."

WORKER WU: "Wealthy Wu never pays taxes on the two acres just south of the millpond. So we have to pay them."

OLD MAN: "They may all cheat when they keep records. I can't read. (glancing around) "Most of us here can't read. Seems like I'm always owing more than I should and I can never pay it back."

RICKSHAW: "They lend money at outrageous rates. In one year I owed three times what I borrowed. How could I hope to pay it back?"

CARPENTER: "And when you can't pay it back, when you are hungriest, they come and insist you pay it to them right then."

POOR: "And when you can't they take your house to pay your debt. Or take your land."

WORKER WU: "It's not as if they need the grain. They're not going hungry."

JOLLY: "Have you seen Fat Chou's barn? It's full to the ceiling with bags of grain. He's waiting for the price of grain to go up. He's waiting so long, it's all going rotten."

WORKER WU: "Rotten! While my two daughters starved to death one winter and he wouldn't lend me a cent. I combed the fields for months, to get a mouthful of grain to get me through another day. If justice is served, that man will end his days at the bottom of a well."

POOR: "We starve while they wear silk and eat wheat and fill their jars with silver."

LEADER: "So, is it fair that they own so much of the land and you own so little? Is it fair that all over China landlords own so much of the land?"

WORKER WU: "No!"

others join in: "NO!"

LEADER: "Is it fair that you should pay someone to let them use their land, while they sit at home and grow their fingernails? Half of the grain you grow goes to someone who doesn't work a minute for it."

POOR: "But the land belongs to him-he owns it. I pay him to let me use the land. If I didn't want to rent it.."

ASSISTANT: "If you didn't want to rent it, you would starve. What else would you do?"

POOR: "Become a carpenter."

LEADER: "Not everyone can become a carpenter."

RICKSHAW: "But we don't own the land. Aren't you talking about stealing?

LEADER: "It's not stealing, because they took it unfairly. The rich are rich because they cheated you, not only in ways that are obvious-like unequal measuring cups, poor book-keeping, cheating on taxes- they've cheated in ways that are far worse and far more difficult to see unless you've been shown. They get money from you without working for it...When they rent land to you they get money and don't work at all for it. This is called exploitation. Renting land is a form of exploitation."

ASSISTANT: "Lending money is another form of exploitation."

LEADER: "Hiring you to work for them is another form of exploitation."

ASSISTANT: "The fair thing would be to pay people only for the work they do..."

LEADER: "We are saying that everyone should own the same amount."

POOR: "That sounds good."

EVERYONE EXCEPT LEADER AND ASSISTANT: "Sounds good to me ,too..."

ACT TWO

CHARACTERS (in order of appearance):

NARRATOR
STRONG OX
TIGHT-FISTED
CARPENTER
YOUNG
ASSISTANT
WORKER
LITTLE TAIL
POOR
HARDWORKING
OLD MAN

SCENE: A month and numerous Peasants' Association meetings later. Villagers (except for Leader) are gathered for late afternoon tea and gossip at the village teahouse. The conversation has been in progress for some time now.

STRONG OX: "Where did they find the silver?"

TIGHT-FISTED: "They found 40 pieces of silver in a vase, another 70 buried in one corner of a room and 120 more buried in the corner of the barn...I've forgotten where they found the rest."

CARPENTER:
(entering): "What are you talking about? What happened?"

YOUNG: "At the committee meeting yesterday, we figured out how much Rich Man Hu was probably worth. You know, he owned a distillery, and was head of the Confusius Society, and stuff like that. Well, we added up the value of his house and his land and animals and such..."

TIGHT-FISTED: "We figured he must have kept a lot of his earnings as silver. And then at the meeting..."

ASSISTANT
(excitedly): "At the meeting he denied having any earnings!!"

TIGHT-FISTED: "So we beat him till he showed us where it all was. Now he's fled with his wife, south. Good riddance, I say."

YOUNG: "Yeah, good riddance."

WORKER: "Landlord Li gave up all his silver. He and his wife are now living on an acre of land. She says they're content." (glancing around)

LITTLE TAIL: "How is Old Dog Zhang doing?"

TIGHT-FISTED: "You mean that tail of a black lizard?!"

POOR: "What happened?"

TIGHT-FISTED: "He tried to bribe his way out of a fair trail. He got a real good beating last night."

YOUNG: "Who did it?"

LITTLE TAIL: "I have my guesses but I'll never tell."

CARPENTER: "I heard this morning that he died from that beating."

TIGHT-FISTED: "Serves him right."

STRONG OX: "For a landlord he wasn't that bad. He never cheated me."

TIGHT-FISTED: "He cheated you when he rented you land and when he lent money..."

STRONG OX: "I'm not sure I beleive..."

YOUNG: "You better believe. It's worth a lot of silver for you."

POOR: "It looks like Rich Chu isn't coming back."

TIGHT-FISTED: "That makes three landlords and two rich peasants less in this village. Not bad. Does anyone miss them?"

Silence

POOR: "Happy Han left, too. I guess his wife had relatives in Hong Kong."

YOUNG: "I liked him. He always gave huge festivals at the temple."

POOR: "For a huge profit. He made a lot of money every time he organized a festival..."

STRONG OX: "Is there anyone who was rich that wasn't bad?"

CARPENTER: "Is there a difference between rich and bad these days?"

HARDWORKING: "Does that mean that if you work harder and earn a little bit more, you become a worse man? And the less we work the better we are? Where do they draw the line?"

STRONG OX: "Hardworking, are you afraid of being labelled a rich peasant?"

HARDWORKING" "Well maybe I am. You know that I've worked hard all my life."

POOR (supportively): "And earned a good sum without hiring a laborer!"

STRONG OX: "So have I, and my whole family, besides."

OLD MAN: "You, you were blessed with three strong sons."

STRONG OX: "That's true. and no daughters to provide dowries for...Does good luck mean I'm evil?"

OLD MAN: "I worry too. I am not as blessed as you, but since my son died three years ago I've rented out the extra land. I meant no one harm..."

HARDWORKING: "I own only four acres. That's two above the average but twelve less than landlord Chin. Will these be taken from me?"

STRONG OX: "I, also have two acres more than the average. I've worked hard on them all year around, so that at harvest time there is more work than I and my family can do. So I've hired Lazy Li each year. He's happy to have the work. So he's happy and I'm happy. Is there anything wrong with that? Should I be idle most the year so that I can do all my own work at harvest time and Lazy Li do nothing?"

HARDWORKING: "Tortoise, during famine year, borrowed ten silver dollars from me which he hasn't paid back yet. I understand that he's had a hard time. So I am not pressing him. But I ask you still, am I to be judged a bad man because I lent him the money when he would have starved?"

LITTLE TAIL: "Did you charge him interest?"

JOLLY: "Yes...Was that unreasonable? I could have used the money too...Should I just have given it to him to return at his leasure? I wouldn't have seen it for twenty years."

WORKER WU: "I wonder, too, if any of us, in their places would have done things any differently...?"

LITTLE TAIL: "Well, right now I am very glad that I wasn't in any of their places..."

POOR: "First time I've been glad to have been a poor man."

TIGHT-FISTED: "Assistant, you've been keeping the records at the Commitee meetings. You can tell us what the results of this last month of 'Turning Over' is."

ASSISTANT (thinking): "We gained 236 acres, 34 draft animals, 120 tons of grain and 8,834 silver dollars."

YOUNG: "What does that come to if we divide it all up?"

TIGHT-FISTED: "How many acres of land apiece?"

ASSISTANT: "That's one acre per person."

POOR (hopefully): "One more acre?"

ASSISTANT: "No. One acre per adult, either male or female..."

LITTLE TAIL: "One acre! All I have is one acre."

POOR: "That's double what I had!"

YOUNG (happily): "That's better than none."

HARDWORKING (wondering): "Does that mean I loose three acres?"

YOUNG: "I will never again spend all summer raising a crop just to give it all to a landlord and then spend all winter with a pain in my stomach and worrying about whether I'll have enough to last through this winter."

CARPENTER: "I will be able to sleep in my own house, plow and plant seed on my own land...and owe neither grain nor money to anyone. Everything I raise is mine..."

YOUNG: "I will no longer have to work as a servant, getting up at dawn and working till midnight without the right to speak, only nodding when they curse me and beat me, just so they would not kick me out, and I would not starve. Maybe now I will work from dawn to midnight but it is only if I choose so."

HARDWORKING: "This won't eliminate anything but bad landlords. We still have the famines, the bad land..."

LITTLE TAIL: "I've heard that they're planning co-operatives to share resources so that if one man's crop is poor his neighbors share with him."

CARPENTER: "That's good as long as everyone works...I'd be glad to have HARDWORKING in a cooperative with me!"

YOUNG: "And pray to your ancestors that Lazy Li isn't in yours."

CHINA: LAND OF FARMERS

Introduce material in section three to students, then show "China: Land of Farmers." Please see preface for information about this slides production.

Based on both section three and the slides presentation, discuss the following questions:

1. In the slides narration, it was said that the fact that 85 percent of Chinese are engaged in agriculture "tells its own story." What do you think this statement mean? (China, unlike the U.S., is predominantly an agrarian society) What kind of regional variation did you see? What remains the biggest problem in China? Why? (Food. Although the Chinese has been able to grow more on a fixed amount of land, yields have barely been able to keep up with population growth.)

2. What happened to rural organization after 1949? (Redistributed, collectivized) How is it different from pre-1949 China?(Landlords and private ownership of land abolished)

3. What was the Commune system? What do teams work? (20-50 families, shares work) What are its advantages and problems?

4. What is the household responsibility system? (Households responsible for a certain output, surplus belongs to the household) What are still done collectively? (Planting, harvesting) What are done separately (weeding, application of fertilizers) What is the main problem of the household responsibility system? (Threat to egalitarian ideal)

5. Is there any kind of farming that the Chinese have developed more than Americans? (Mixed farming with ducks, fish and plants) Does Chinese agriculture rely more on labor or on machines? Why? (Labor, partly because it is abundant and provides work for the population. Also, capital is short.)

PREFACE

This unit introduces post-1949 China's rural development experience by considering the place of agriculture in developing countries, China's history, and the evolution of China's development strategy up to the present. The first section focuses on the features, recent history, and common needs of developing countries. The second section situates the social and political underpinnings of post-1949 China's rural development program -- the policy of redistribution -- with reference to the social conditions in pre-1949 rural China. The final section further examines the features of China's rural development model. It describes the process of rural collectivization from 1949 to its culmination in the commune system. Finally, the problems of the commmune system and the long-standing debate in Chinese rural development strategy is discussed in connection with the recent changes in China's rural policy.

Rural Development: The China Case was designed to be used independently. However, it can also be used as a part of a larger unit on China to illustrate "rural development," or alternately, as part of a larger unit on development to introduce the "China case." The following materials from our project can be used in conjunction with this teaching unit: Contemporary Family Life in Rural China, Debriefing Starpower, and Broken Squares Game. The annotated bibliography Teaching about China: People and Daily Life should also be useful. Please write for information on these materials.

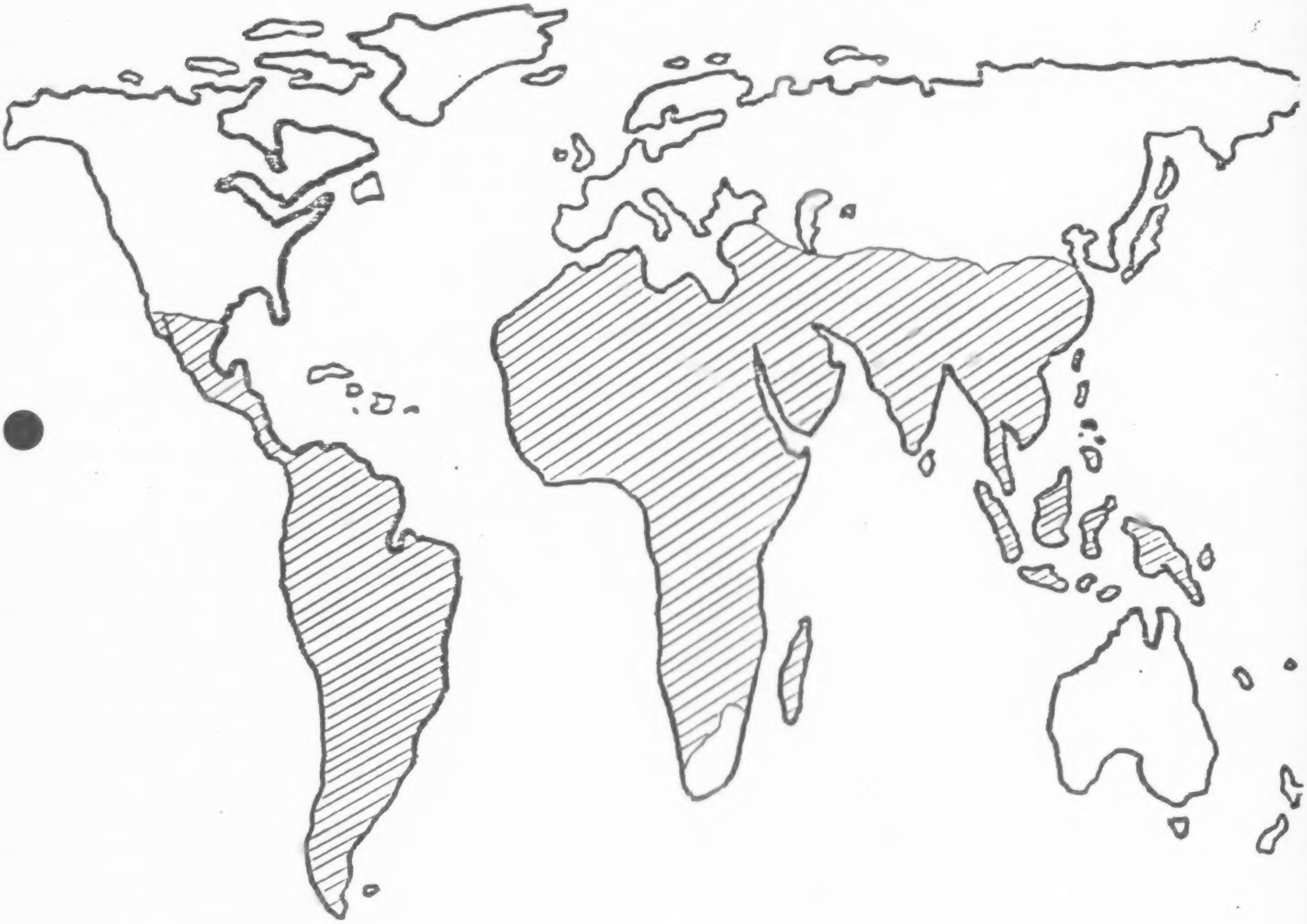
"China: Land of Farmers" (1983, 14 mins.) is a slides/cassette production from David Current Associates, 614 Twelfth Avenue East, Seattle, Washington 98102. (206) 324-7530. It is available for loan from The China Project/SPICE for a handling fee of $5.00. Please insure for $150 if returning by mail. Lending area is limited to northern California.

ANSWER KEY

FACTS ABOUT DEVELOPING COUNTRIES

Part A: Area and Population

a) Please shade, on the map below, the areas that you think are occupied by developing countries.



b) In 1980, world population is estimated to number 4.5 billion, what part of that population do you think live in the developing countries?

Answer: 75 %

ANSWER KEY

Part B: Development Indicators

1. The INCOME per person of the GNP of developed countries is 14 times that of developing countries.

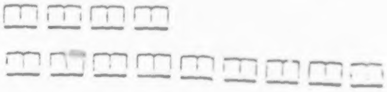
Developing: $

Developed: $$$$$$$$$$$$$$

2. The LITERACY rate of developed countries is 2¼ times that of developing countries.

Developing:

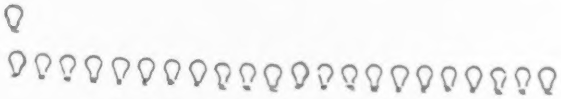
Developed:



3. The usage of ENERGY in developed countries is 22 times that of developing countries.

Developing:

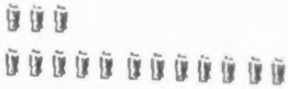
Developed:



4. It is estimated that by the year 2000, the UNEMPLOYMENT in developing countries will be 4 times that of developed countries.

Developing:

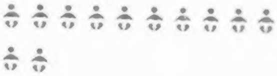
Developed:



5. The INFANT MORTALITY rate in developing countries is 5 times that of developed countries.

Developing:

Developed:



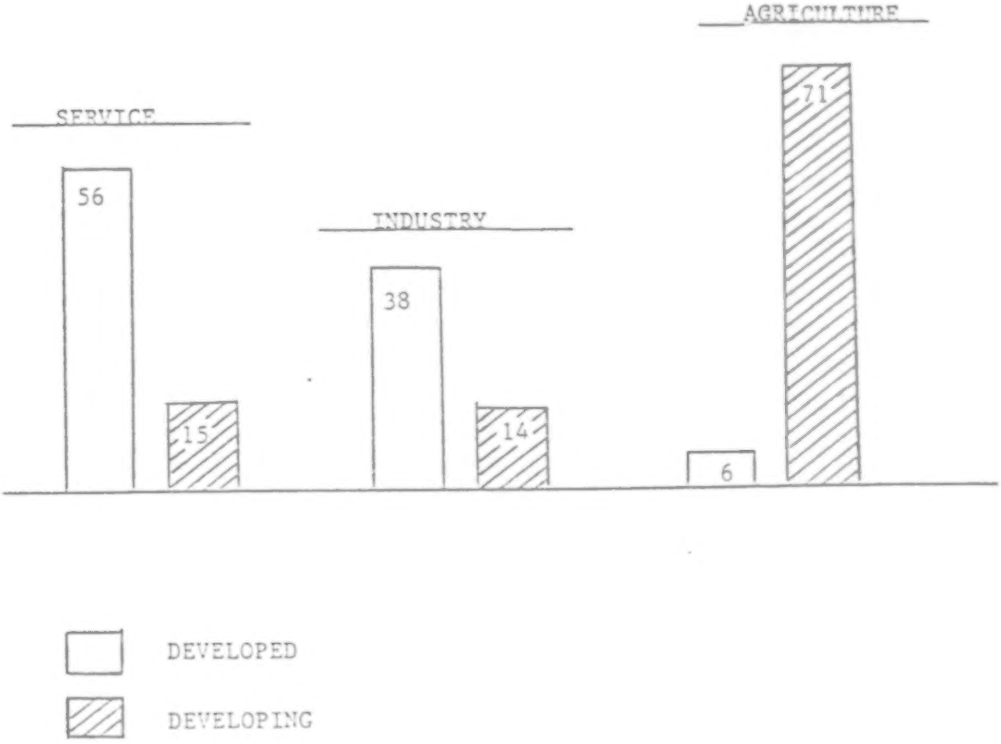
ANSWER KEY

Part C: Size of Economic Sectors

Three large sectors of an economy are: Industry, Agriculture, and Service. Examine the graphs below, fill in the appropriate sectors.

Distribution of Labor Force

(per 100 persons)



(Materials for this exercise was adapted from Narrowing the Gap: An Introduction to Third World Poverty and Development Issues, by Catholic Relief Services, 1011 First Avenue, New York, New York 10022.)

PEOPLE AND DAILY LIFE: FOR SECONDARY LEVEL

IN THE PEOPLE'S REPUBLIC OF CHINA

For Classroom Use:

* Vogel, Ezra et al. Social Change: The Case of Rural China. Belmont, California: Allyn and Bacon, Inc., 1971. 84 pp. Paper $8.20 for 10. Teacher's guide. 470 Atlantic Avenue, MA 02210.

Grades: 7-12

(This unit presents Chinese social issues after 1949 in an unusually lively way. Through stories, letters, personal accounts, etc., the concept of social change is examined in discussions about land reform, the family, communes, health and technology. The teacher's guide suggests a series of activities that effectively involve the student. Although written in 1971, this remains an outstanding unit).

* Bingham, Marjorie Wall and Gross, Susan Hill. Women in Modern China: Transition, Revolution and Contemporary Times. Women in World Area Studies. Hudson, Wisconsin: Gary E. McCuen Publications, 1980. 106 pp. Paper $3.95. Teacher's guide, $0.95. 411 Mallalieu Drive, Hudson, Wisconsin 54016.

Grades: 9-12

(The historical processes that brought changes to women's lives in Modern China is the focus of this book. The first chapter, "Women in Transitional China" provides a contrast with "Women in Modern China" which is discussed in the third chapter. Plenty of source quotations and illustrations. Can be used independently or with Women in Traditional China).

* Thomas, Hugh. Comrade Editor: Letters to the People's Daily. Selected and translated. Hong Kong: Joint Publishing Co., 1980. 243 pp. Paper $4.95. Available from CBP.

Grades: 10-12

(A fascinating collection of letters, replies and editorials originally published in the People's Daily, the official newspaper in the People's Republic of China. Various aspects of both city and country life are included--student life, cultural life, work style, class struggle, the cadres' use and abuse of power. An excellent primary source that reveals the problems of life from a Chinese perspective. *Can be adapted for classroom discussions on contemporary issues in other societies).

For Student Readings:

* Chen, Yuan-tsung. The Dragon's Village. Pantheon, 1980. 285 pp. Hard $10.00. Available from CTAC.

Grades: 9-12

(An easy to read, insightful historical novel about the period of land reform in China. The book is autobiographical in nature, telling the story of a high school graduate in Shanghai who goes to the countryside in the early 1950s. Sensitive and rare descriptions of the character of and problems confronting the Chinese peasant. Highly recommended. CTAC).

* Liu, Ching. Builders. Translated by Sidney Shapiro. Peking: Foreign Language Press, 1964. 574 pp. Hard $5.95. Available from CBP.

Grades: 10-12

(An engrossing novel about peasant life during the land reform of the early 1950s when two kinds of "builders" appeared in China's countryside: those who wanted to go it alone, to build up their family futures; and those who wanted to build a society that would benefit all people. CBP).

* Bennet, Gordon et al. Huadong: The Story of a Chinese People's Commune. Boulder, Colorado: Westview Press, 1978. 197 pp. Paper $6.95. 5500 Central Avenue, Boulder, Colorado 80301.

Grades: 11-12

(Describes the government, politics, economy, and culture of a commune in Southern China. Includes 65 photographs).

* Seybolt, Peter J. ed. Through Chinese Eyes. Praeger Books, 1974. Vol. I, 136 pp. Vol. II, 158 pp. 111 Fourth Avenue, New York, NY 10003.

Grades: 10-12

(Volume One, in the 1974 edition, begins with some eyewitness accounts of rural revolution in late 1940s. This is followed by a section focusing on the changes in the lives of some people after 1949, then a series of contemporary fiction ends this volume. Volume Two compares pre-revolutionary and post-revolutionary politics, social organization etc. Lesson plans are available and sold separately. A revised edition of this popular and useful set of books should become available in September, 1981).

Teacher Background Reading:

* Bonavia, David. The Chinese. New York: Lippincott & Crowell, 1980. 290 pp. Cloth $12.95. 10 East 53rd Street, New York, NY 10022.

Book: Teacher background/advanced student research

(This is a very perceptive book about life in post-Mao China. The author, who speaks Chinese fluently, is the present chief of the London Time's Peking Bureau).

* Parish, William L. and Whyte, Martin King. Village and Family in Contemporary China. Chicago: University of Chicago Press, 1978. 419 pp. Paper $8.95. 5801 Ellis Avenue, Chicago, Illinois 60637.

Book: Teacher background

(This is an important study by two sociologists who attempt to find out how much of the traditional Chinese way of life is still found in the People's Republic. This book is valuable as background reading for a variety of topics--including Material Equality and Inequality, Health Education and Welfare Policies, Household Structure and Birth Control, The Changing Role of Women, The Annual Cycle of Festivals, Changing Patterns of Cooperation and Conflict, etc. And if the correlational tables look a little mysterious, they can be ignored without great loss).

Pictorials, Slides, Films:

* Hsu-Balzer, Eileen; Balzer, Richard J. and Hsu, Francis L. K. China: Day by Day. New Haven: Yale University Press, 1974. 111 pp. $7.95. 92-A Yale Station, New Haven, CT 06520.

Grades: 7-12 (Book/Photographs)

(An outstanding collection of photographs of ordinary Chinese pursuing their daily lives in cities and in communes. Use with any unit on everyday life in the People's Republic of China).

Pictorials, Slides, Films: (continued)

* Rent Collection Courtyard. Peking: Foreign Language Press, 1968. Paper $1.95. Available from CBP.

Grades: 7-12 (Book/Photographs)

(Photographs of a collection of life-sized sculptures depicting in a stylized and symbolic manner the exploitation of the peasantry by landlords prior to 1949. Can be used with Ezra Vogel's unit on land reform).

* Contemporary China: Daily Life in the People's Republic of China. By Richard Smith, Rice University, 1979. Distributed by Space Photos, 2608 Sunset Blvd., Houston, TX 77005.

Grades: 7-12 (Slides: Color, set of 182)

(Taken in the Winter of 1978 and Spring of 1979, this set of slides provide an excellent up-to-date view of life in China today. The six subject areas include: geography and demography, state and society, family life, health and education, economic life, and tourism. A text narration accompanies the slides).

* It's Always So in the World. Film Australia, 1979. Rent from USCPFA.

Grades: 7-12 (Film: Color, 28 minutes)

(A film on urban communal living. The working day of different members of a family living in a housing complex in Shanghai is the subject of this interesting film).

* Mind, Body and Spirit. Film Australia, 1979. Rent from USCPFA.

Grades: 7-12 (Film: Color, 28 minutes)

(This film describes China's health care system which includes traditional medical concepts as well as "barefoot doctors").

* Something for Everyone. Film Australia, 1979. Rent from USCPFA.

Grades: 7-12 (Film: Color, 28 minutes)

(A recent film about life on a commune in South China. This film and the next two belong to a five-part series and are quite good in general).

Terry Dozier

Title: What's in a Painting? (How Art Reflects the Culture of a Society)

Rationale:

The Educational Policies Service of the National School Boards Association has stated that one of the goals of global education is: "awareness of how perceptions, values, and priorities differ among various individuals, groups, and cultures. In order to accomplish these goals, school districts should provide encounters with artistic expressions of other cultural groups." This series of lessons is intended to accomplish that goal.

Because the art of a culture reflects that culture's values, perceptions, and priorities, Chinese painting is an excellent means through which students can begin to recognize and understand the basic differences between Chinese culture and Western culture.

It should be clearly understood that the purpose of these lessons is not to teach students about Chinese art. A teacher could not do justice to the rich artistic heritage of China in such a short period, and thus, would resort to simplifying and stereotyping Chinese art. For the purposes of these lessons, therefore, Chinese painting will be used as the medium through which students will develop an awareness of basic cultural differences between the east and west. It is hoped, however, that students will become interested in and encouraged to pursue additional study of Chinese art as a result of these lessons.

It should also be understood that these lessons represent a jumping off point for teachers in the use of art to examine Chinese culture. The lessons may be used individually at different points in a course or as a collective group to begin the study of China. Hopefully teachers will modify and expand these lessons to fit their individual needs.

Grade level: Advanced students 10-12

Materials:

Slide projector
Slides of the following paintings or others the teacher may find appropriate:

- --"Fishermen on the River" by Tai Chin
- --"The Herring Net" by Winslow Homer
- --"Portrait of Zhao Shi'e" by Zeng Jing
- --"Portrait of a Clergyman" by Albrecht Durer
- --"The Homecoming of Wen-chi" by the Sung Academy painters
- --"Blue-and-Green Landscape in Imitation of Zhao Mengfu" by Wu Li
- --Any two examples of Chinese Social Realism

Lesson One

Objectives: Students will:
--identify basic differences between the Chinese and Western view of man and his role in nature.
--identify basic differences between the Chinese and Western perception of reality and the world.

Procedure:

1. Show students "Fishermen on the River" by Tai Chin and "The Herring Net" by Winslow Homer.

2. Have students describe all of the differences they can see in the two paintings. Some of the differences that they should discuss are:

   (a) Fishermen are central to Homer's painting while fishermen in Tai Chin's painting are only part of the whole picture.
   (b) Brush work very obvious in Tai Chin's work, thus has an unfinished look as opposed to strong realism and attention to detail of Homer's painting.
   (c) Perspective and shadows absent from Chinese painting.
   (d) Strong emphasis on composition and capturing a specific moment in "The Herring Net". "Fishermen on the River" not defined by a frame, rather appears to be a scene chosen at random, representative of the eternal fishing scene.

3. Ask students to generate explanations for the sharp contrast between the Western artist's depiction of fishermen as opposed to the Chinese artist. Using this discussion as a foundation, teacher will lead the class in an examination of the Chinese view of the individual and man's role in nature and the scheme of things. The Chinese view should be contrasted with the Western view of the individual and man's dominance over nature.

   Another interesting contrast to point out through the use of these two paintings is the Western obsession with realism and the attempt to divide reality into parts that can be analyzed. Western science which is the result of things directly observed and experienced is one aspect of this. The Western mind perceives time and thus experiences in finite terms, while the concept of finality and completion is utterly alien to the Chinese way of thinking. The Eastern mind seeks through intuition a grasp of the whole pattern, the timeless, the universal. This is therefore an explanation of why the Chinese artists while aware of perspective and chiaroscuro chose not to use them because they restricted the viewer to one single viewpoint.

Lesson Two

Objectives: Students will:
--understand that Chinese society places more importance on the position, status, or rank of an individual than on the individual himself.
--recognize that Christianity's belief that man is made in God's image has been fundamental to the emphasis placed on the individual in Western culture.

Procedure:

1. Show students an example of a traditional Chinese portrait painting and a Western portrait painting. A suggestion might be "Portrait of Zhao Shi'e" by Zeng Jing and "Portrait of a Clergyman" by Albrecht Durer.

2. Ask students to describe differences between the two portraits.

3. Teacher should explain to students that the traditional Chinese portrait was seldom a physical likeness of the individual, but rather an attempt to capture his "spirit" or his role as emperor, official, scholar, or poet. Unless his features had striking peculiarities they were of little importance. In Western art, however, portraits attempted to be as realistic and accurate as possible. Although rank and

position were often clearly evident in a Western portrait, the primary subject was the individual.

4. Questions for discussion:

   (a) What does Chinese portrait painting tell us about the importance of the individual in Chinese society?

   (b) Why do you think the individual has been stressed so much in Western art and society?

   (c) What accounts for the lack of emphasis on the individual in Chinese culture? (Lesson Three attempts to deal with this question to a certain extent.)

Lesson Three

Objective: Students will:

--understand that Chinese painting was a reflection of religious and philosophical beliefs.
--recognize some general concepts associated with Confucianism and Taoism.

Procedure:

1. Students will examine an example of the Imperial style of Chinese painting such as "The Homecoming of Wen-chi" by the Sung Academy painters and a traditional Chinese landscape painting like "Blue-and-Green Landscape in Imitation of Zhao Mengfu" by Wu Li as an introduction to Confucianism and Taoism.

2. Students will describe what they see in each painting and the general theme or mood of the painting.

   In "The Homecoming of Wen-chi" people are shown in social context with their clothes designating rank, position, etc., and therefore, can be used as an excellent introduction to Confucianism as an ethical code of conduct to promote social and political harmony. (Teacher may also wish to use paintings of filial piety scenes to further illustrate Confucian teachings.)

   "Blue-and-Green Landscape in Imitation of Zhao Mengfu" illustrates the Taoist ideal of harmony with nature -- the idea that man is just a small part of the whole.

3. From a discussion of these two paintings, the teacher will begin a study of Confucianism and Taoism with students.

Lesson Four*

Objectives: Students will:

--recognize that art reflects the changes in values, perceptions, and priorities in society.
--recognize that since 1949 art in China has been used for political purposes.

Procedures:

1. Students will examine two examples of Chinese Social Realism and will contrast them with the traditional Chinese paintings they have been shown.
2. Questions for discussion:

   (a) What values are reflected in these paintings?
   (b) What were the purposes of traditional Chinese paintings?
   (c) What are the purposes of Chinese Social Realism?

3. Have students find and bring in two examples in Western art of changing values, perceptions and priorities.

   An interesting point that can be pursued by the class is the fact that in modern art the two cultures seem to be reversing. China has discovered realism and particularization (paintings used to teach specific lessons to people), while the West has moved toward abstraction and the general statement.

   *This lesson can be used as an introduction to modern China and the Communist attempt to reject and destroy tradition.

Below is a list of comparisons between Chinese and Western thought developed by Michael Sullivan in his book The Meeting of Eastern and Western Art. (Thames and Hudson, Ltd., London, 1973)

These generalizations may be of help to teachers who wish to expand these introductory lessons into an in-depth examination of the two cultures through art.

Western Mind	Chinese Mind
-Traditionally theistic	-Atheistic
-Sees God as the Center of the universe	-There is no center
-Man is God's supreme creation	-Man is only part of a total, if not clearly defined, pattern
-Conceives God from below, working upwards from experience of the human father toward the transcendental; makes God in his own image	-Never seen the need for a personal God; does not attempt to describe the Divine except in the vaguest, metaphysical terms.
-Sees the working out of God's purposes in finite time	-Has no belief in final events in the history of the world or mankind
-Working outwards from the directly observed and experienced, the Western mind searches for meaning through the cumulative understanding of separate parts	-Eastern mind, less strenuously, seeks through intuition a grasp of the whole pattern
-Dwells in a differentiated, logical continuim	-Dwells in an undifferentiated, aesthetic continuim
-"Tyical" traditional Western painting is likely to be a record of a particular experience or form (particularized experience)	-"Typical" Eastern painting is a generalization from experience; the distillation of an essential form (general statement)
-Approaches reality through the particular instance	-See a particular instance as an aspect, and hence, as a symbol of the whole
-Celebrates originality; novelty	-Originality never counted for much; composition may be familiar and our appreciation of it rests (as with music) upon the quality of the artists' performance and upon the depth and subtlety of interpretation rather than novelty
-Separates form and content and thus can admire slaughter, rape, and martyrdoms	-Sees this as a deplorable lack of spiritual and moral wholeness; appalled at the Western tendency to separate form and content

Western Mind	Chinese Mind
-Divides reality into parts	-Sees reality as indivisible; view of the world more profound and all embracing than West
-Thinks in terms of synthesis which implies something final and therefore static	-Believes it is not the synthesis of yang and yin, but the eternal, dynamic interaction of these opposite but complimentary forces that is life-giving
-Believes conflict leads to progress	-Values harmony, tranquility

Richard Erickson

TITLE : ONE IN A BILLION

GRADE LEVEL : 7 - 10

TIME REQUIRED : ONE OR TWO CLASS PERIODS

GOALS AND OBJECTIVES :

TO DISCUSS THE IMPORTANCE OF AN INDIVIDUAL IN AND TO A SOCIETY.

TO EVALUATE THE IMPORTANCE OF AN INDIVIDUAL IN CHINA'S SOCIETY.

TO EXAMINE TO OPERATION OF A REFORM SCHOOL IN CHINA.

TO ANALYSE THE IDEA OF ONE IN A BILLION.

METHODS :

1. DISCUSS THE CONCEPTS OF HOW A SOCIETY CAN BE JUDGED AND THE IMPORTANCE OF HOW A SOCIETY TREATS ITS INDIVIDUAL MEMBERS.
2. LISTEN TO AN INTERVIEW WITH WU XI-LIAN, DIRECTOR OF THE SHANGHAI WORK AND STUDY SCHOOL.
3. ANALYSE THE DAILY SCHEDULE OF THE SHANGHAI WORK AND STUDY SCHOOL.

MATERIALS :

1. EXCERPT OF INTERVIEW DONE BY RICHARD ERICKSON AND WU XI-LIAN ON CASSETTE TAPE (20 MINUTES) (COMPLETE INTERVIEW IS AVAILABLE. WRITE TO RICHARD ERICKSON, 7 COOK ROAD, MEDIA, PENNSYLVANIA, 19063.
2. STUDY GUIDE FOR TAPED INTERVIEW
3. DAILY SCHEDULE OF THE SHANGHAI WROK AND STUDY SCHOOL

EVALUATION :

1. EACH STUDENT SHOULD BE ABLE TO LIST THREE WAYS TO EVALUATE A SOCIETY.
2. EACH STUDENT SHOULD PREPARE A SCHEDULE OF DAILY ACTIVITIES WHICH WOULD TAKE INTO CONSIDERATION THE INDIVIDUAL.
3. EACH STUDENT SHOULD WRITE A PARAGRAPH EXPLAINING IN THEIR OWN WORDS THE CONCEPT OF "ONE IN A BILLION."

ONE IN A BILLION

INTRODUCTION

Can China consider the one in a billion? Discuss the problem that this idea is in any society. How does the United States deal with the question of one in two hundred million? To what degree is the problem more acute in China?

Explain that the example used is that of a reform school in China. The student should be encouraged to be looking for ways the students are being dealt with as individuals, ways in which their individual worth is upheld, and ways their individual needs are met. Contrast these with the importance of the society as a whole, have the students look for evidence that the state is more important than the individual, that the individual submits to the state, and that it is the state's need that is most important.

(Depending on the setting and class with which you are working, you might want to discuss at this point or at the end of the tape what an American reform school would be like. This makes a remarkable impression on students. In a World Cultures class that approach may not be appropriate.)

LESSON

Pass out the study guide to be used with the tape. Play the tape which will take twenty minutes. Have the students fill in the study guide but not be concerned that evrery word be taken down. It would be appropriate to stop the tape after the four Beautification to make sure that they have gotten them? The study guide should be enough for them to follow the tape.

After completing the tape, go over the study guide only if you time frame allows you that luxury. Instead go right to a discussion of what evidence they have heard in the tape of individualism, individual worth, and individual growth in the school. What evidence was there to the contrary on the tape? To what degree was the society shown to be more important than the individual?

CONCLUSION

Go back to the origonal concept. Does China consider the one in a billion? Can China consider the one in the billion?

ONE IN A BILLION

STUDY GUIDE FOR INTERVIEW AT WORK AND STUDY SCHOOL IN SHANGHAI

--A REFORM SCHOOL CHINA STYLE

--WORK AND STUDE IN THREE STAGES

LEGAL PROPAGANDIZING STAGE
1. What is taught in this stage?

2. What is the purpose of this teaching?

3. What should the outcome of this stage be?

4. How long does the first stage last?

5. List the four Beautifications

WORK AND STUDY STAGE
1. What is the purpose of their study?

2. How much time is spent at work and how much in study?

3. What is the purpose of the work done in the school?

4. How long does the second stage last?

RELEASING AND OBSERVING STAGE
1. What is the goal of releasing the student?

2. What does the student do during their released time?

3, How are the students judged during this period?

4. What happens if the student does poorly?

5. How long does this stage last?

ONE IN A BILLION

INTRODUCTION

Discuss with the class various ways they would measure a society. List these ways on the blackboard or newsprint. Is one of the ways how a society treats its individuals? If not, discuss that concept with the class.

LESSON

Give the class a copy of the daily schedule at the Shanghai Work and Study School. (This is a reform school for students who have committed physical or serious crime.) Have the class analyse the schedule. What is the main characteristic of the schedule? How much time is left to the individual and how much of the time is controlled by the group? How would you categorize the activities of the school? What is the apparent purpose of such activities? How would you feel at the end of the day? If you were a student in this school would you feel that you were being cared for? Does the schedule indicate that the individual is important? (You could at time point compare these answers to a reform school in the United States. How would the school be the same and how would it be different.) Ask your students to prepare a schedule for the day in a reform school. Does their schedule deal with or solve the concerns they have for the schedule of the Shanghai Work and Study School? Discuss this with your class.

CONCLUSION

Have your students discuss the ways in which you can evaluate the society based on the schedule of a reform school. Does this schedule indicate the concern for an individual? How important is that concept in evaluating a society? Review again the idea of "one in a billion."

BEST COPY AVAILABLE

ONE IN A BILLION

DAILY SCHEDULE OF THE SHANGHAI WORK AND STUDY SCHOOL

6:00 - 6:10	UP AND DRESSED
6:10 - 7:00	CLEAN ROOM, AREA, AND CLASSROOMS
7:00 - 7:15	BREAKFAST
7:15 - 8:00	SELF-STUDY
8:00 - 8:50	EXERCISE
8:50 -11:25	FOUR CLASS PERIODS
11:30-12:00	LUNCH
12:00- 1:00	NAP
1:00 - 1:10	UP AND PREPARED
1:10 - 3:00	LABOR
3:00 - 5:00	PERSONAL (CLASSWORK, WASH, SPORTS)
5:00 - 5:30	SUPPER
5:30 - 6:30	FREE
6:30 - 8:00	SELF-STUDY
8:00 - 8:30	LISTEN TO RADIO NEWS
8:30 - 9:00	PREPARE FOR NIGHT
9:00 - 6:00	BED

ANALYSIS

1. What is the main characteristic you see in the schedule?
2. How much time is left to the individual in the day?
3. How much of the time is the individual in a group?
4. How would you categorize the activities of the school?
5. What would you say was the purpose of the activities?
6. How would you feel at the end of this school day?
7. Prepare a schedule for a school day if you were incharge.

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MINORITY NATIONALITIES IN
THE PEOPLE'S REPUBLIC OF CHINA

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MINORITY NATIONALITIES IN THE PEOPLE'S REPUBLIC OF CHINA

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6. Resourses

MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

I. Introduction to the unit

Although minorities comprise only 6.7% of China's population, examining the status of minority nationalities in the People's Republic of China (PRC) offers an opportunity to gain insights into various factors that affect a nations' policies toward subcultures within its borders.

This unit on minority nationalities in the PRC seeks to develop student understanding of ways in which geography, social systems, and international political considerations can influence the development of official policy toward minorities. The unit is divided into 4 sections and can be completed in 2 class periods.

Section I. Large-group instruction.
The following materials are provided to introduce the unit to the entire class:

a. Lacture notes.
b. Overhead maps and diagrams for teacher-led review of China's minority policy.

Section II. Small-group activities.
Topics for student analysis and discussion are intended for small group work but may be presented as a teacher-led discussion with the entire class. Material included for group work:

a. Thirteen handouts (ditto or photocopy) are included to stimulate and structure group discussion.

Section III. Large-group discussion.
Student-led discussion of the issues considered summarizes the unit.

Section IV. Independent study.
Suggested topics for independent study encourage the student to apply concepts he has learned to related issues.

MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

II. Goals and Behavioral Objectives

Goal: To develop student understanding of the factors affecting China's policies toward minority peoples.

Behavioral Objectives: On completion of this unit the student should be able to do the following with a minimum of 70% accuracy:

1. Identify the 5 autonomous regions of the PRC.
2. Explain 5 PRC Constitutional safeguards for minorities.
3. Identify 5 minority nationalities in the PRC.
4. Explain 3 reasons for the development of the PRC's current minority policy.
5. Identify the essential difference between the PRC Constitutional protections for minorities and the U.S. Constitutional protections for minorities.
6. Explain the differences between official PRC policies and behavior of individual Chinese toward minorities.
7. Write an essay comparing the methods of preserving ethnic traditions in the PRC with the methods of preserving ethnic traditions in the U.S.

III. Introducing the unit to the class

Begin the unit with a brief review China's minority policy, using the map transparencies to identify areas where minorities are most prevalent.

China's Minority Nationalities

The majority of China's population is called Han. This group comprises 93.3% of the national total. The Han people read and write the same language, although regional dialects vary widely. The remaining 6.7% of the population is comprised of 54 ethnic minorities. These groups maintain their own languages and customs. Many minorities are concentrated in the 5 autonomous regions created by the PRC. These are Inner Mongolia, Tibet, Xinjiang, Ningxia, and Guangxi.

China has encompassed minority ethnic groups since the creation of the Qin Empire (221-207BC), which united the country under a central government and created a huge bureaucracy to administer it. Successive dynasties inherited the bureaucracy and the multi-ethnic state. During the period of the Western Han (206BC-24AD), economic ties with minority peoples within the empire were developed, strengthening the relationship between the central government and the outlying regions. Some problems arose in the area of the northern frontier, where the Xiangnu (Hun) leaders challenged central authority. The situation was severe enough to require deployment of several military expeditions against the Xiangnu. The marriage of Han Princess Wang Zhaojun to the Xiangnu chief Huhanye brought improved relations. Problems on the norther border reoccured during the reign of the Eastern Han, when the Xiangnu revolted against the central government over economic problems. This discontent among northern nationalities continued sporadically, with uprisings against the central government contributing to periods of disorder. The Wei Emperor Xiaowen (r. 471-499) sought to strengthen the unity of his empire with a program of economic reform and encouragement of intermarriage between northern minority nationalities and the Han people.

The expansive T'ang Dynasty (618-907) brought new minorities into the empire. Some of the outlying groups, particularly the eastern Turks, created disturbances in the border regions that required military action. The T'ang moved to establish better relations in these areas by establishing new provinces in what is now Xinjiang. In the region of Yunnan, home to many minority nationalities, the T'ang included members of minority peoples in local administration. Ties with Tibet were also advanced with the marriage of T'ang Princess Wengcheng to the Tibetan leader. In addition to these political measures, the unity of the empire was strengthened by the creation of military governorships to administer border regions.

A period of political division, marked in some border regions by loss of central control, began during the late T'ang period and continued until the Mongols unified China and established the Yuan Dynasty (1260-1368). Central authority was reestablished through provincial governments. Tibet was brought under the administrative system, and various administrative positions were awarded to minority nationalities.

The Ming (1368-1644) continued the system of provincial adminstration begun by the Yuan, and in addition created military jurisdictions in border regions to maintain stability. The last dynasty, the Qing (1644-1911), ruled over 50 minority nationalities living within China's borders. The Qing used force numerous times to suppress revolts among minority peoples. A Board of Minority Nationalities was created to administer the border regions and deal with minority peoples.

The treatment of ethnic minorities within the Chinese empires reflected political situtations. In times of peace, prosperity, and unity, the minorities enjoyed relative freedom to pursue their own traditions and life-styles. During times of disunion and political revalry, when minorities were involved in resistance to central authority, they were often subjected to military repression.

Minority Nationalities Policy Under the PRC

Although the equal status of minority nationalities was guaranteed by the Common Program (1949-1954), a temporary constitution following the revolution, and incorporated into the PRC Constitution (1954), the actual treatment of minorities has not been consistent.

During the Cultural Revolution (1966-1976), radical Red Guards were especially hard on minority nationalities, destroying many religous building and artifacts, and attempting to stamp out traditional practices. Since 1976, the PRC has moved to develop a new program for minority nationalities. This program is established in the 1982 constitution and encompasses 4 basic policies: establishment of regional autonomy with a degree of self-government; economic development stimulated by the central government; rapid upgrading of education among minority nationalities; preservation of minority languages and customs.

Autonomous Regions: The 5 autonomous regions have the lowest population density in the PRC, averaging 11.8 persons per square kilometer. While the population is low, the minority regions encompass 60% or the nation's area. The autonomous regions lie adjacent to sensitive borders with the USSR, India, and Vietnam. Autonomous regions are considered an integral part of the nation, however, they are permitted to organize and administer local affairs.

Economic Development: The PRC Constitution of 1982 established a policy of "financial, material, and technical assistance" to minority nationalities. This has included improvement of the agricultural production and marketing stimulated by the central government to raise the standard of living in minority regions. Particular emphasis has been placed on improving the educational level for minority peoples.

Education: The population in minority regions has traditionally had a very low level education, with many many groups being illiterate. To improve education in these areas, the government has established schools for minority nationalities. These schools teach the students in their own language, although all are required to learn Mandarin, the offical dialect of China.

In an effort to train minority peoples for higher level positions, a quota system has been established which enables minority peoples to enter institutions of higher learning with lower examination scores than required of the general population. In addition, 3 normal colleges has been created to train teachers for minority education.

The emphasis on minority education has two goals: to advance minority regions economically, and to develop educated cadres who can return to their regions and assume positions of leadership.

Preservation of Cultural Heritage: The PRC Constitution of 1982 guarentees the minority nationalities the right to maintain their own language, religion, and customs. Minority Institutes established by the government teach traditional music and dance of minorities, ensuring the continuation of these heritages. Special dietary needs of groups such as the Moslems are respected by the Minority Institutes.

Material to accompany teacher presentation:

1. Overhead map transparencies: China's topography, minority distribution, provinces, and bordering countries
2. Overhead transparency: China's minority nationalities.

IV. Student Activities.

Following the review of minorites in China, the class should be divided into 4 groups. Assign each group one of the discussion topics, distributing the indicated handouts to each group. The students should prepare a careful analysis of the problems assigned for presentation to the class during the next class period.

Group 1: Use the maps, chart of minority population distribution, and essay on China's minorities, to develop well-thought-out answers to the following questions:

a) In what ways has geography contributed to the continuation of minority culture in China?
b) In what ways has geography affected the present policies of the PRC toward ethnic minorities?

Materials: Handouts #1, #2, #3.

Group 2: Use the selections from the PRC Constitution and the U.S. Constitution to develop well-thought-out answers to the following questions:

a) Identify the essential characteristics of the PRC's constitutional protection of minority nationalities.
b) Identify the essential characteristics of the U.S.'s constitutional protection of minorities.
c) Explain the fundamental difference between the two constitutions' approaches to protection of minority rights.
d) Explain what these differences reveal about each society.

Materials: Handouts #4, #5.

Group 3: Use the description of China's program to maintain ethnic heritages and the summary of American programs to maintain ethnic traditions to answer the following questions:

a) Identify the types of agencies that preserve and encourage the continuation of minority heritage in China.
b) Identify the types of agencies that preserve and encourage the continuation of ethnic heritage in the U.S.
c) Explain what these differences reveal about each society.

Materials: Handouts #6, #7, #8.

Group 4: Analyze the readings on minority relations in the PRC to answer the following questions.

a) Identify long-term goals that conflict with present minority policy.
b) Evaluate the relationship between political power and ethnic status.
c) Account for the difference between official policies toward minority peoples and the personal behavior of Han Chinese toward minority peoples.
d) Compare the official and personal attitudes toward minorities in the PRC to those in the United States.

Materials: Handouts #9, #10, #11, #12.

Before the end of the class, distribute Handout #13, vocabulary which the students should master for the unit.

V. Large-Group Discussion.

Ask each group to expain both the problems they considered and the conclusions they have reached. Following the student presentations, general questions and further discussion should be encouraged. Students should gain insights into their own culture as well as that of the PRC.

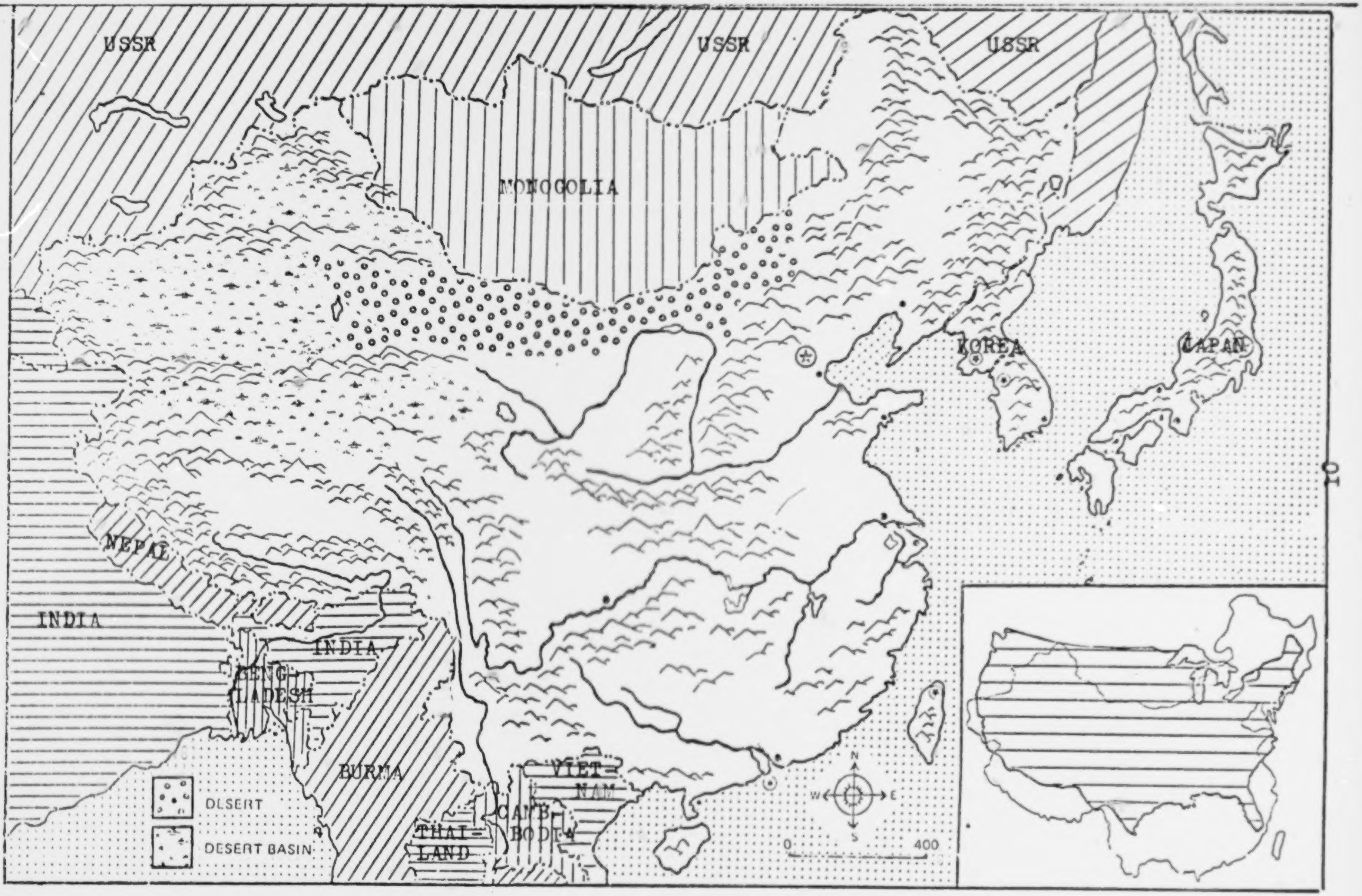
VI. Projects for Independent Study.

The concepts learned from the unit should be applied to analysing ways in which other nations deal with minority populations. The following topics suggest a few possibilities:

a) Japan and the Ainu minority.
b) The United States and the American Indian.
c) The Soviet Union and Soviet Jews.
d) Canada and the French Canadians.
e) Proposed U.S. immigration bills to control illegal immigration.

Students should carefully research the selected topic and write a clear, documented paper of 4-6 pages. In concluding the paper, the student should identify factors he believes underly the national policy he has studied.

Minority Nationalities in the People's Republic of China
Handout #1: Topography of China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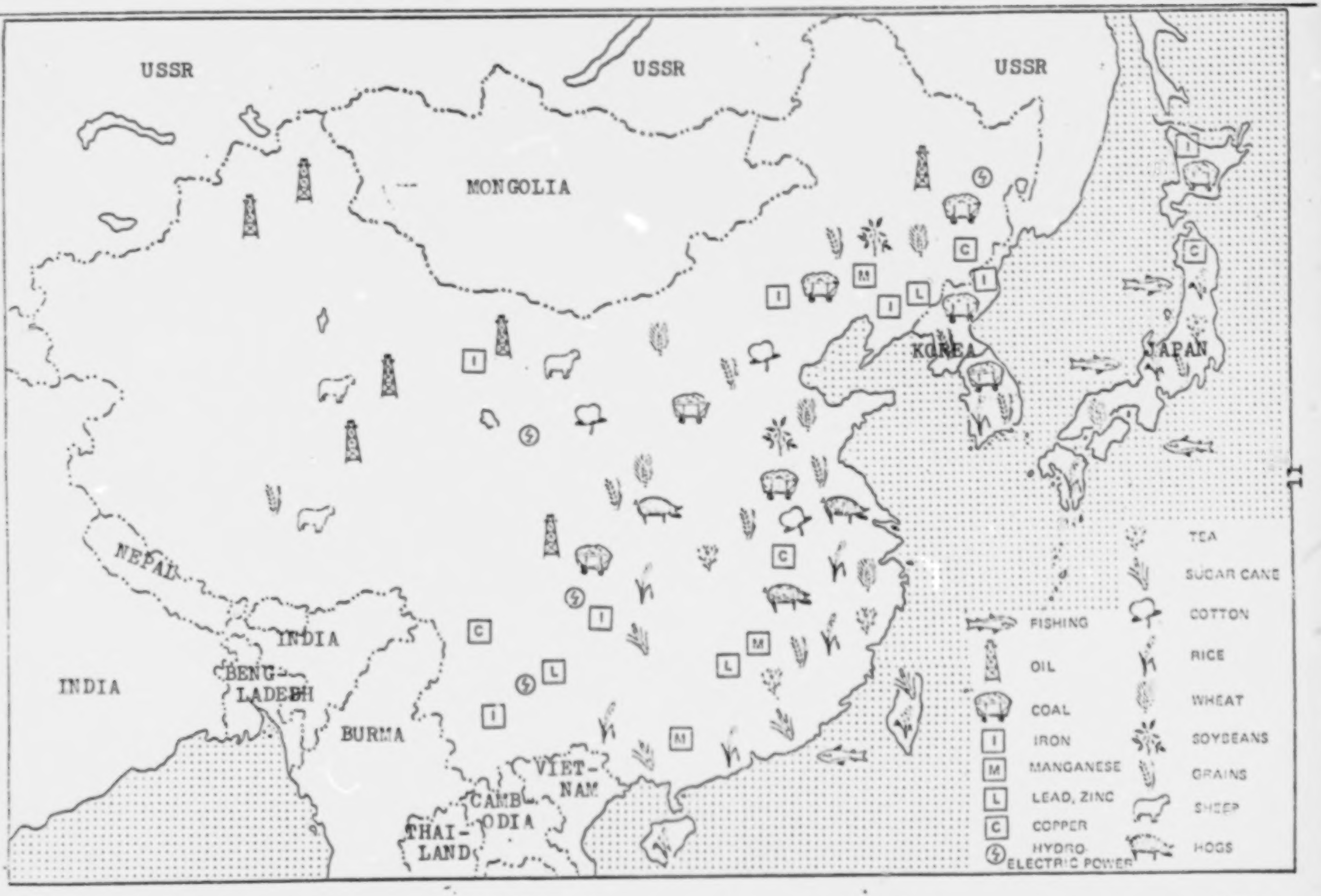
Minority Nationalities in the People's Republic of China
Handout #1: Economic Geography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KOREA
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COTTON
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COAL
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IRON
SOYBEANS
MANGANESE
GRAINS
LEAD, ZINC
SHEEP
COPPER
HOGS
HYDRO ELECTRIC POWER

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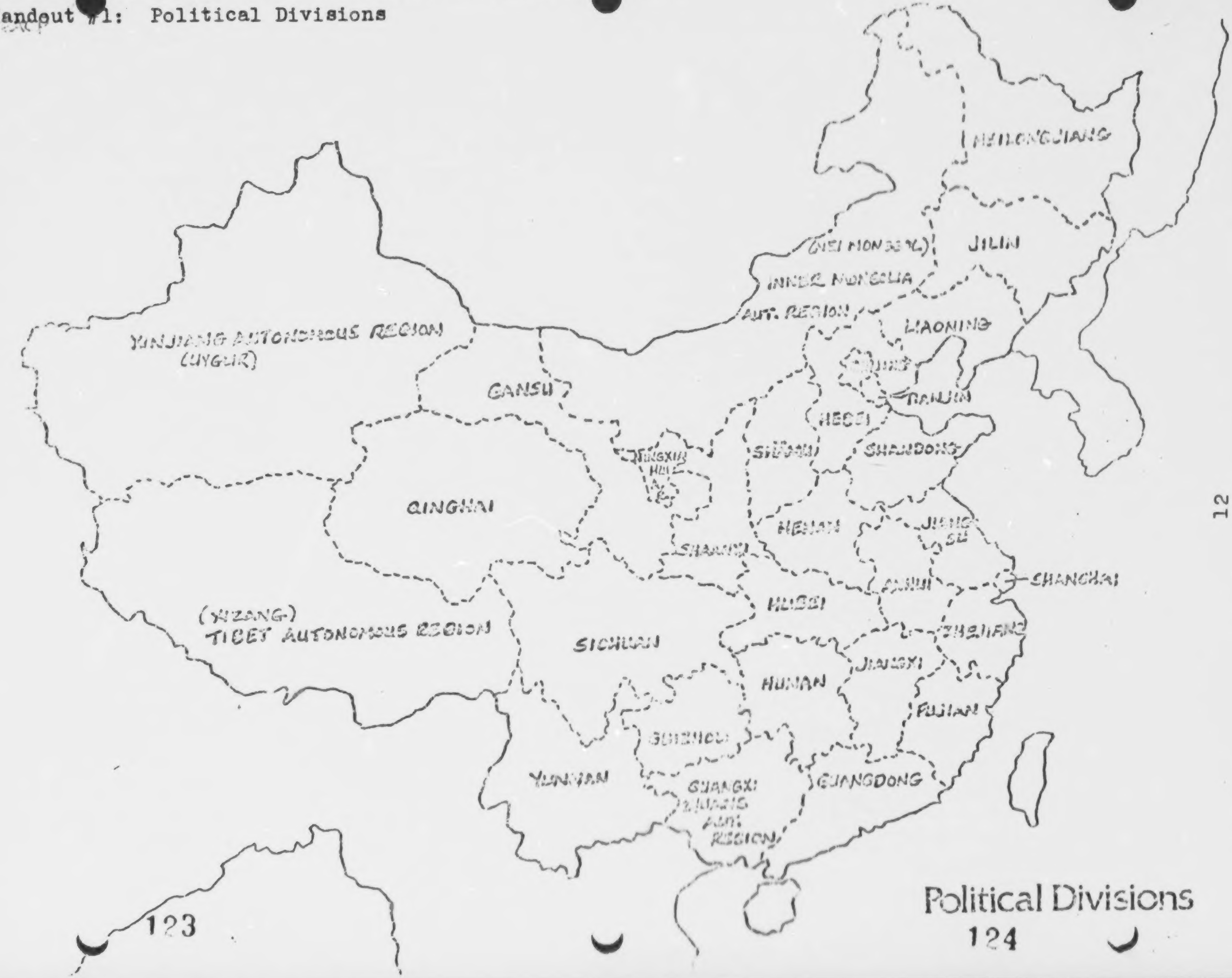
Minority Nationalities in the People's Republic of China

Handout #1: Political Divisions


HEILONGJIANG
(NEI MONGGOL)
INNER MONGOLIA
AUT. REGION
JILIN
LIAONING
BEIJING
TIANJIN
HEBEI
SHANDONG
SHANXI
NINGXIA HUI
GANSU
XINJIANG AUTONOMOUS REGION
(UYGUR)
QINGHAI
SHAANXI
HENAN
JIANGSU
SHANGHAI
ANHUI
HUBEI
ZHEJIANG
(XIZANG)
TIBET AUTONOMOUS REGION
SICHUAN
JIANGXI
HUNAN
FUJIAN
GUIZHOU
YUNNAN
GUANGXI ZHUANG AUT. REGION
GUANGDONG
Political Divisions

Handout #2
Distribution of minority nationalities by province.

Nationality	Population	Area
Achang	20,000	Yunnan
Bai	1.13 million	Yunnan
Baoan	9,000	Gansu
Benglong	10,000	Yunnan
Bulang	58,000	Yunnan
Dai	839,000	Yunnan
Daur	94,000	Inner Mongolia, Heilongjiang, & Xinjiang
Dong	1.42 million	Guizhou, Hunan, & Guangxi
Donxiang	279,000	Gansu & Xinjiang
Dulong	4,000	Yunnan
Ewenki	19,000	Inner Mongolia & Heilongjiang
Gaoshan	1,000	Taiwan & Fujian
Gelao	53,000	Guizhou, Guangxi, Sichuan, & Hunan
Hani	1.05 million	Yunnan
Hezhe	1,400	Heilongjiang
Hui	7.21	Ningxia & Gansuing
Jing	10,000	Guangxi
Jingpo	93,000	Yunnan
Jinuo	10,000	Yunnan
Kazak	907,000	Xinjiang, Gansu, & Qinghai
Kirghiz	113,000	Xinjiang, Heilongjiang
Korean	1.76 million	Jilin, Heilongjiang, Inner Mongolia, & Yunnan
Lahu	300,000	Yunnan
Li	810,000	Guangdong
Lisu	480,000	Yunnan & Sichuan
Luoba	2,000	Tibet
Manchu	4.29 million	Liaoning, Jilin, Heilongjiang, Hebei, & Inner Mongolia
Maonan	38,000	Guangxi
Menba	6,000	Tibet
Miao	5.03 million	Guizhou, Yunnan, & Hunan
Mongolian	3.41 million	Inner Mongolia, Xinjiang, & Liaoning
Mulao	90,000	Guanxi
Naxi	240,000	Yunnan & Sichuan

MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

Nu	23,000	Yunnan
Oroqen	4,000	Inner Mongolia, & Heilongjiang
Pumi	24,000	Yunnan
Qiang	102,000	Sichuan
Russian	2,900	Xinjiang
Sala	69,000	Qinghai & Gansu
	360,000	Fujian, Zhejiang, Jiangxi, & Guangdon
Shui	280,000	Guizhou & Guangxi
Tajik	26,000	Xinjiang
Tatar	4,000	Xinjiang
Tibetan	3.87 million	Tibet, Qinghai, Sichuan, Gansu, & Yunnan
Tu	150,000	Qinghai & Gansu
Tujia	2.83 million	Hunan, Hubei, & Sichuan
Uygur	5.95 million	Xinjiang
Uzbek	12,000	Xinjiang
Wa	290,000	Yunnan
Xibo	83,000	Xinjiang, Liaoning, & Jilin
Yao	1.4 million	Guangxi, Hunan, Yunnan, Guangdong, & Guizhou
Yi	5.45 million	Sichuan, Yunnan, Guizhou, & Guangxi
Yugur	10,000	Gansu
Zhuang	13.37 million	Guangxi, Yunnan, Guangdong & Guizhou

China's Minority Nationalities. Beijing: China Reconstructs, 1984.
Third national census, October 27, 1982.

Handout #3

CHINA LOOSENS GRIP ON MINORITIES

The following reading by journalist Frank Ching, correspondent for the *Wall Street Journal*, identifies changes in China's minority policy and suggests some reasons for this change. Determine which factors he sees as most important in shaping the new policy.

The tall, brawny Tibetan, silver dagger dangling from his belt, throws himself on the floor of the Jokang Temple before the image of the Buddhist goddess of mercy. Clutching his prayer beads in one hand, he murmurs his prayers and then rises, only to prostrate himself again for more prayers.

Such scenes in the temples of this Buddhist holy city have become commonplace again this year, after two decades of religious and ethnic suppression by the Peking government. After 1959, when the Dalai Lama fled to India with 100,000 Buddhist follwers, the suppression of religion in Tibet increased to the point that some temples and monasteries were destroyed and Tibetan Buddhists were persecuted for even carrying prayer beads. The five-star national flag replaced the prayer flags that used to fly from Llasa's rooftops.

Now, as the scene in Jokang Temple indicates, the Peking government has been easing its restrictive policies toward ethnic minorities. The turnabout is part of the governments drive for a united domestic from to promote economic modernization and social stability.

Victims of Radicalism

Because of their religious beliefs and traditions, members of China's ethnic minorities were among the major victims of radicalism that led to the Cultural Revolution of 1966. Although the "minority nationalities," as Peking calls them, account for only 6% of China's 960 million people, they occupy more than half the land area, including strategic and mineral-rich regions bordering the Soviet Union, India, Mongolia, and Vietnam.

Besides Tibetans, China has 54 other ethnic minorities ranging from the Heches in Heilungkiang, who number under 1,000 to the Chuangs in Kwangsi who are 12 million strong. In June, after two years of study by Chinese ethnological specialists, the Jinuo people in Yunnan Province were officially recognized as a separate minority.

China's moderation of its policies toward the ethnic minorities began after the purge of the so-called Gang of Four in 1976. The old regime now is said to have violated the Communist Party's policy of respecting the cultural heritage and religious beliefs of all nationalities.

While Peking's rule over Tibet and other minority areas remains much firmer than it was 20 years ago, a new tolerance is clearly exhibited towards their customs and religious practices. Members of minorities also are being trained as officials and administrators.

Small Chinese Population

The changes are more noticeable in Tibet than elsewhere in China because the population here is relatively cohesive, with a separate language, religion and tradition. Hans, or ethnic Chinese, account for only about 6% of Tibet's 1.7 million people.

Although few people here are willing to discuss the political changers openly, most are silently accepting the new freedom with the same stoicism that they accepted the former curbs. Many are again fingering their prayer beads on the streets, as well a worshiping in the temples.

The change in the government policy became evident earlier this year. In March, it was announced that Jokang Temple, Tibet's holiest, and that the two largest monasteries were being reopened to the public. Since the flight of the Dalai Lama, Tibet's 2,700 monasteries have been reduced to about 10 and the number of monks has declined from 100,000 to 2,000. As far as can be determined, no young men have entered the monkhood since 1959.

Before some temples and monasteries could be reopened this year, about $500,000 was spent on repairs to buildings, relics and murals damaged or destroyed in the Cultural Revolution. But the ruins of other temples can still be seen on hilltops around Lhasa. A small cave-temple on Yaowangshan, or "Medicine King Hill." is almost inaccessible but can be reached by climbing the rocky slope. Inside, the faces of dozens of statues have been gouged out, and paint has been splashed over others. The temple is deserted, but a blackened depression at the base of the main statue indicates there have been other recent offerings.

In another conciliatory move in March, the government released the last 376 prisoners who took part in the rebellion that led to the Dalai Lama's fleeing the country in 1959. And in April, the government announced that 2,300 Tibetans would be paid a total of $5 million to complete reparations for estates taken over in 1959.

Now government officials in Tibet are saying that the Dalai Lama and all other Tibetans living in exile, mostly in India and Switzerland, are welcome to return.

"We welcome compatriots abroad, including the Dalai Lama," says Raidi, a Tibetan who is deputy head of the regional government. "A long separation from home isn't a good thing. It is up to him to decide. If he wants to come and take a look and leave again, that is all right. If he wants to stay, it can certainly be considered.

Although the Dalai Lama, now 45 years old, has recently emerged from his citadel in northern India and is planning a trip to the U.S. next month, it is far from clear that he considers China's political climate warm enough for his return to Tibet. His return, for one thing,

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could be taken as a tacit endorsement of the Peking Government's policies. And the government, however, liberal it may profess to be, still has its limits.

It may ultimately be unwilling, for example, to permit a new generation of lamas, or monks. The official government position is that young Tibetans aren't interested in becoming lamas. Indeed, the few lamas at the remaining monasteries appear to consider the end of lamaism inevitable. "If young men don't want to become lamas, lamaism will vanish," says Losang Pingchu, the 61-year-old head lama at the Jokang Temple.

The government has organized classes for the remaining lamas to study Marxism-Leninism and the works of Mao Tse-tung. Gandunjiacuo, the lama in charge of spiritual work at Drepung Monastery, said to be the world's largest monastery, tells visiting reporters that "in the final analysis, materialism will triumph over religion." While he still believes in Buddhism and reads the sutras, the says, he now feels that Marxism-Leninism embodies "the truth."

Religion in Other Areas

It isn't only in Tibet that China's new accomodation to religion is evident. Ningxia, in Northwest China recently reopend 158 mosques so that the Hui people, who are predominantly Moslem, can practice their religion. Churches, mosques and temples are being reopened in Canton. And a Chinese delegation consisting of Buddhists, Christian and Moslems...(took) part in an international conference on religion and peace scheduled for Princeton, NJ, starting August 29.

In Tibet and elsewhere, ethnic minorities have been exempt from the government's birth-control campaign-and the Tibetan population increase has outpaced that of China as a whole. There are 1.6 million Tibets in Tibet today, up 440,000 from 1949. Over the past 200 years, Tibet's population is said to have dropped by six million, largely because so many young men in earlier years chose the monastic life, which was economically secure.

The Chinese government is currently taking a firm hand in trying to develop Tibet and other minority areas. I has increased state subsidies and investments in the areas and is allocating more resources, manpower and technical support for the development of such things as minerals and industry.

Frank Ching, "Tibetan's Observance of Buddhism Returns After Long Repression," *The Wall Street Journal*, Ag. 22,'79. Reprint in *Emerging China*, 1980, Thomas Draper, ed.

Handout #4

Selected Articles from The Constitution of the People's Republic of China, 1982.

The Constitution of the Peoples Republic of China was revised in 1982. The following articles pertain to the rights of minorities as defined in the 1982 Constitution.

Article 4

All nationalities in the Peoples Republic of China are equal. The state protects the lawful rights and interests of the minority nationalities and upholds and develops the relationship of equality, unity and mutual assitance among all of China's nationalities. Discrimination against and oppression of any nationality are prohibited; any acts that undermine the unity of the nationalities or instigate their secession are prohibited.

The state helps the areas inhabited by minority nationalities speed up their economic and cultural development in accordance with the peculiarities and needs of the different minority nationalities.

Regional autonomy is practiced in areas where people of minority nationalities live in compact communities; in these areas organs of self-government are established for the exercise of the right of autonomy. All the national autonomous areas are inalienable parts of the Peoples Republic of China.

The people of all nationalities have the freedom to use and develop their own spoken and written languages, and to preserve or reform their own ways and customs.

Article 113

In the people's congress of an autonomous region, prefecture of county, in addition to the deputies of the nationality or nationalities exercising regional autonomy in the administrative area, the other nationalities inhabiting the area are also entitled to appropriate representation.

The chairmanship and vice-chairmanships of the standing committee of the people's congress of an autonomous region, prefecture or county shall include a citizen or citizens of the nationality or nationalities exercising regional autonomy in the area concerned.

Article 114

The administrative head of an autonomous region, prefecture or county shall be a citizen of the nationality, or of one of the nationalities, exercising regional autonomy in the area concerned.

Article 119

The organs of self-government of the national autonomous areas independently administer educational, scientific, cultural, public health and physical culture affairs in their respective areas, protect and cull through the cultural heritage of the nationalities and work for the development and flourishing of their cultures.

Article 121

In performing their functions, the organs of self-government of the national autonomous areas, in accordance with the autonomy regulations of the respective areas, employ the spoken and written language or languages in common use in the locality.

Article 122

The state gives financial, material and technical assistance to the minority nationalities to accelerate their economic and cultural development.

The state helps the national autonomous areas train large numbers of cadres at different levels and specialized personnel and skilled workers of different professions and trades from among the nationality or nationalities in those areas.

Article 134

Citizens of all nationalities have the right to use the spoken and written languages of their own nationalities in court proceedings. The people's courts and people's procuratorates should provide translation for any party to the court proceedings who is not familiar with the spoken or written languages in common use in the locality.

In an area where the people of a minority nationality live in a compact community or where a number of nationalities live together, hearings should be conducted in the language or languages in common use in the locality; indictments, judgements, notices and other documents should be written, according to actual needs, in the language or languages in common use in the locality.

Handout #5

Selected Ammendments from the United States Constitution

In reviewing the following ammendments protecting the rights of American citizens, try to identify exactly what type of rights are being protected. Determine in what ways the rights of minorities are protected by the Constitution, and what protections extended to China's national minorities are not included in the US Constitution.

Article 1 (1791)

Congress shall make no law respecting as establishment of religion of prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article 2 (1791)

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Article 3 (1791)

No Soldier shall, in time of peace be quarteered in any house, without the consent of the Owner, nor in time of war, but in a manner prescribed by law.

Article 4 (1791)

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article 5 (1791)

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

Article 6 (1791)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining Witnesses in his favor, and to have the assistance of counsel for his defence.

Article 7 (1791)

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

Article 8 (1791)

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article 9 (1791)

The enumeration of the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article 10 (1791)

The powers not delegated to the United States by the Constitution, nor prohibited by it to that States, are reserved to the States respectively, or to the people.

Article 13 (1865)

Section 1. Neither slavery nor involuntary servitude, except as a punishment for a crime whereof the party shall have been duly convicted, shall exist within the United states, or any place subject to their jurisdiction.

Section 2. Congress shall have power to enforce this article by appropriate legislation.

Article 14 (1868)

Section 1. All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce andy law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

Section 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

Article 15 (1870)

Section 1. The right of citizens of the United States to vote shall not

be denied or abridged by the United States of by any State on account of race, color, or previous condition of servitude.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Article 19 (1920)

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

Congress shall have power to enforce this article by appropriate legislation.

Article 24 (1964)

Section 1. The right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representatives in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or other tax.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Article 26 (1971)

Section 11 The right of citizens of the United States, who are eighteen years of age or older, to vote shall not be denied or abridged by the United States or any State on account of age.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Handout #6

Preserving Minority Culture in the People's Republic of China

The following reading reflects the official position of the Republic of China toward minority nationalities. It appeared in the *China Handbook Series, Life and Lifestyles.* Note the methods used to preserve the cultural heritage of ethnic minorities in China.

FREEDOM OF MINORITY NATIONALITIES TO USE THEIR OWN LANGUAGES

The Constitution and other laws of China stipulate that the various nationalities have the right ot use and develop their own spoken and written languages. The govenment not only respects the spoken and written languages of the minority nationalitites but help them to develop their own.

Soon after Liberation (the victory of the Communist Revolution in 1949), different language courses were instituted at the Institutues for Nationalities and at nationality schools and institutes in the minority nationality area...In 1951, under the Government Administration Council, a Committee for Guiding the Research on Minority Nationality Languages was established. Its purpose was to organize and guide research on minority nationality languages, give aid to those minority nationalities who wished to develop written languages of their own and perfect the existing written languages...

Respect is given to languages being used by the minoritty naticnalities in daily life, productive labour, correspondence and social contacts. These languages are also used in minority area schools and in local new releases, broadcasts and publishing work. The languages of the minority nationalities are used in books, newspapeers and magazines published by central publishing department and publishers in the autonomous areas.

RESPECT FOR THE TRADITIONS AND CUSTOMS OF THE MINORITY NATIONALITIES

The government takes great care to accord the proper respect to the traditions and customs of the minority nationalities, and assigns persons to do education work on this among the population as a whole...Before Liberation people used to discriminate against minority nationality people wearing their national costumes, but now people are at liberty to wear whatever costumes they wish.

RELIGIOUS FREEDOM FOR MINORITY NATIONALITIES

The Constitution (1982) stipulates that religious freedom is protected by the state. This is a democratic right enjoyed by all Chinese citizens. Every citizen has the right to believe or disbelieve in religion, and the freedom to practice their particular religious faith. This right is protected by the law...These minorities are allowed to maintain their temples, mosques and churches, and the famous temples and monasteries are put under state protection, with the government being responsible for renovation and repair...The government's policy of religious freedom has helped to unite the broad masses of religious believers, especially the patriotic religious leaders, together with the people of the whole country in building socialism.

Chen Zhucai, translator. *Life and Lifestyles.* Beijing: The Foreign Language Press, 1985.

Handout #7

Minority Schools and Institutes in the People's Republic of China

The selection below is from the *China Today Series*, and describes minority educational policy in the PRC. Note the purpose of these institutions.

To train political cadres, teachers, and technical and specialized personnel to work among minority nationalities, the state has established ten institutes for minority nationalities in Beijing, southwest China, central China and northwest China. These institutes are different not only from ordinary comprehensive universities but also from other cadres' schools for minority nationalities. Yet they possess the characteristics of both. Apart from courses on liberal arts and sciences, they also train political cadres and offer prerequisite courses for college aspirants. Some of them have such academic departments as languages and arts of minority nationalitites. Others located in the border areas where educational and cultural level is extremely low may offer primary and middle school courses as well as those of college. Still others may open special classes in order to raise the students' proficiency in the Chinese language. The length of study varies. It takes one year to train political cadres, one to two years to prepare students for college, and four years for a baccalaureate.

Since the founding of the People's Republic, 94,000 students of 56 nationalities (including a small number of the Han nationality) have been trained by the various institutes for minority nationalities. Over 10 percent of the cadres of various nationalities are graduates of the country(s institutions of higher learning for minority nationalities.

TRAINING FOR TEACHERS

To increase the number of teachers for minority nationalities and to raise the professional level, the state not only has established new normal colleges and schools in regions where minority nationalities reside, but also each year sends a fixed number of college graduates from other parts of the country to these regions to work as teachers.

Zhou Yicheng, Cai Guanping, and Lui Huzhang, translators. *Education and Science.* Beijing: The Foreign Language Press, 1983.

PREFERENTIAL TREATMENT FOR MINORITIES

In recent years, universities and colleges across the country have set admissions quotas for minority students. In order to fill these quotas, they have lowered the required entrance examination scores as a means of giving preferential treatment to minority people who have suffered from centuries of inequalities.

Small as their population is, minority nationality regions make up over half the country's total territory, embracing a wide range of conditions that entail a variety of measures to meet different educational needs.

Su Wenming, editor. *A Nation at School.* Beijing: Beijing Review Publications, 1983.

Handout #8

Ethnic Associations in the United States

The following organizations represent a sampling of the many voluntary associations formed to promote and maintain the cultural heritage of America's many ethnic minorities. Most ethnic groups have more than one organization seeking to maintain their culture. Polish Americans, for example, have 23 listings in the *Encyclopedia of Associations*.

National Association of Arab Amercans.
Purpose: to engage in educational, social, political, and cultural activities.

Armenian General Benevolent Union.
Purpose: to promote Armenian culture. Owns 3 day schools. Publishes periodicals for members.

Byelorussian American Association in the U.S.A.
Purpose: to lecture on Byelorussian culture; to encourage efforts to create an independent Byelorussia.

Chinese American Civic Association.
Seeks to help Chinese-Americans participate in American culture. Works for improved housing and education for Chinese Americans.

Danish Brotherhood in America.
Perpetuates memories and traditions of Denmark for future generations.

Netherlands Club of New York.
For persons of Dutch ancestory or birth. Publishes periodical materials.

Estonian Learned Society of America.
For persons of Estonian descent with a masters or doctoral degrees who are interested in the development of Estonian ethnic studies.

German American National Congress.
Seeks to maintain German culture, art, and customs, and to promote German language in educational institutions. Monthly publication.

Chain Federation of American (Greek).
Organizes patriotic, cultural, educational, charitable, and religious activities for the perpetuation of Greek ethnicity and civilization. Publishes periodicals.

Association of (East) Indians in America.

Seeks to continue Indian cultural activities in the U.S. and to help immigrants adjust to American society.

Knights of Equity and Friendly Sons of St. Patrick.
For Irish descent Roman Catholics. Promotes Irish history and culture; seeks to help the cause of Irish freedom. Publishes periodicals.

Japanese American Citizens League.
Concerns: the civil and human rights of all people, especially Japanese Americans; the preservation of the cultural and ethnic heritage of Japanese Americans. Publishes periodicals.

American Lebanese League.
Seeks to heighten awareness of Lebanese culture and history among Americans of Lebanese descent.

Sons of Norway.
Seeks to encourage use of the Norwegian language and preserve Norwegian culture.

Polish Roman Catholic Union of America.
Conducts language, school, and dance programs. Maintains the Polish Museum of America. Publishes periodicals.

Congress of Russian Americans.
Seeks to preserve and promote the Russian cultural heritage. Publishes periodicals.

National Slovak Society in the U.S.
Sponsors cultural programs and maintains a library on Slovak history, culture, and literature.

Federation of Turkish American Societies.
Works to advance cultural and educational interests; seeks to maintain the cultural heritage of Turkey.

Plast Ukranian Youth Organization.
Works with Ukranian youth to develop the whole person as well as to perpetuate Ukranian traditions, culture, and history. Holds weekly meetings for youth groups. Publishes periodicals.

Welsh Society.
For men of Welsh descent. Seeks to keep alive Welsh culture and heritage. Publications.

Encyclopedia of Associations, Vol I. National Organizations in the United States. Detroit: Gale Research, 1985.

HANDOUT # 9

EASING THE GRIP ON MINORITIES

In the following reading David Bonavia discusses three long-term problems between Han Chinese and minority people's that will be difficult to resolve. Identify the nature of these attitudes Determine if there are any parallels in the United States.

Policy changes affecting religion, language, local autonomy and even grain rationing are transforming the lives of China's Central Asian minority peoples. The changes - taking effect in a broad arc from Mongolia to Tibet - are evidently the work of Vice-Chairman Deng Xiaoping and party Secretary-General Hu Yaobang, both of whom are known to be sternly critical of the way Peking's minority policies were enforced under the late chairman Mao Zedong...

From 1977 on, the party under Deng's leadership carried out detailed self-criticism about the way relations with the minorities had been conducted, and intiated sweeping reforms to gain their friendship and loyalty.... For each minority group, there is usually a key issue that has been impeding progress in achieving national harmony and unity with the Han.

In Tibet, the main sources of grievance have been the assault on Lamaist Buddhism and the Han attempt to make Tibetans grow wheat unsuitable to local conditions instead of their traditional staple, barley.

In Xinjiang, the attempt to wipe out Islam was pursued vigorously in the Cultural Revolution, causing much ill feeling among Muslim Uigurs, Kazakhs, Kirghiz, Uzbeks and Tadjiks.

In Inner Mongolia, the steppe was relentlessly encroached upon with the aim of growing more grain and sugar beet, forcing Mongol herdsmen to settle on agricultural communes and be deprived of the relative cultural freedom enjoyed by their kinsfolk in the pro-Soviet Mongolian People's Republic.

A feature common to all the minorities is the delicate balance of their traditional economies, which were disrupted by the arrival of large numbers of Han soldiers and settlers, and the Han monopoly of political power gained at rifle-point. Improvements in hygiene, health care, mass education, industrialisation and the creation of a skeletal modern infrastructure have been the main benefits of Han rule, and their value should not be discounted. But these improvements have not in themselves been enough to prevent the disaffection of minority peoples, to whom such mass movements as the Great Leap Forward (late 1950s) and the Cultural Revolution (1966-1976) were episodes of baffling chaos and a source of racial friction.

Most damaging of all, perhaps, has been the bland assumption of cultural superiority by the Han, a prejudice which has millennia-old antecedents. In fact the Uigur and Tibetan civilizations, to name but two, are complex, rich and subtle. The spirituality of the Tibetans is matched by the sophistication of the Uigurs, whose lands lie across the ancient East-West trading routes and who have for many centuries been infinitely better informed about Eurasian geography and the civilizations of West Asia, Russia, and even the Mediterranean, than have the Han.

Now, it seems, some of the wounds of Han chauvinism are being healed...The rethinking and reforms which are being put into effect do not, of course, change the basic pattern of Han rule, which in most of the Central Asian borderlands is merely a repetition of history. Founded on occupation and military government by the People's Liberation Army, Peking's authority has everywhere been bostered through the monopoly of real power by the Han, and this will be slow in changing, despite faster promotion of minority cadres. Even the most senior of minority political figures have been mainly figureheads...Being seen by their co-ethnics as tools of Chinese domination, they have never commanded much popularity, a fact which has pretty well negated their usefulness.

It will be a long, uphill struggle to modernise Chinese Central Asia and conflicts with the minority peoples there will persist, despite quite big concessions offered by Peking over the past few years.

David Bonavia. "Easing the Grip on Minorities," *Far Eastern Economic Review,* May 15, 1981.

HANDOUT 10

RACIAL TENION IN TIBET

Although current government policies purport to eliminate persecution of minority nationalities, ordinary citizens often reveal prejudice in their behavior. In the selection below Anthony Shang reports on racial tensions in Tibet. Identify ways in which Han Chinese reveal negative attitudes toward Tibetan culture.

New hotels, shopping arcades, and a modern workers' sanitorium in Lhasa are the most visible signs of a massive construction boom on the eve of Tibet's twentieth anniversary as an Autonomous Region this September (1985).

Life is indeed changing fast for the Autonomous Region's 1.8 million Tibetans. Beijing is now convinced it has introduced the right policies to enable Tibet to catch up, the region having lagged in economic terms behind the rest of China for the last three decades. The official nod has been given to the rapid development of the service sector, notably tourism, in an attempt to boost incomes...

Low educational standards are a burning issue for Tibetan leaders who are worried that without better educational opportunities, very few Tibetans will reap the fruits of modernization. Enrolment rates, even at primary level, are shockingly low. Last year, only 600 Tibetans graduated from college and technical schools.

To increase the number of graduates, a 10% increase in state expenditure in 1985 has been announced. Mandatory grants are now available for Tibetan and other ethnic minority students, even for primary education. This year, 1300 Tibetans will be sent to special middle schools in Shanghai, Lanzhou, Chengdu and other cities, and plans have been approved to build a university in Lhasa.

The shortage of skills is being made up by a further inflow of Chinese. Over the next few years, 2500 teachers from other provinces are to be drafted in. Construction workers have been sent from as far away as Zhejiang province on the eastern seaboard to build a new hospital and gymnasium, just two of the 43 prestige projects planned to mark the twentieth anniversary of the Autonomous Region.

While generally pleased with the economic reforms, Tibetan leaders like Baingen Erdini Qoigyi Gyaincai, vice-chairman of the Standing Committee of the National People's Congress, have expressed anxieties over the status of Tibetan culture and language. Although 60% of local government posts are filled by Tibetans, many jobs still require examination passes in Chinese.

It will require more than economic measures to mollify the suspicions and even hatred that many Tibetans have of the Han Chinese. Memories of the destruction of monasteries by Red Guards are difficult to erase. In a complete reversal of policy, Beijing now encourages Lama

Buddhism and monasteries, and shrines are being restored at the state's expense.

The extension to Tibet of the nationwide crackdown on crime in 1983 has, however, affected the goodwill earned buy Chinese leaders for their economic reforms. Tibetan exiles claim that prominent Buddhists and political dissidents, such as Lama Geshi Lobsang Wangshu and Tamden Tsering, were among the 2000 Tibetans arrested in the summer of 1983 for alleged anti-social and economic crimes.

Han chauvism, however, is primarily manifested in personal attitudes rather than institutionalized forms of discrimination. The disrespect for local customs shown by Chinese day-trippers, when visiting the sacred Poltala palace with their straw hats, sunglasses and blazing stereo cassette recorders is hardly conducive to better race relations. The fact that most of the Chinese in Tibet did not settle there by choice does not improve matters either.

Scuffles are now almost daily occurances at the sacred burial site outside Lhasa. Crowds of pleasure-seeking Chinese, keen to catch a glimpse of Tibetan corpses being chopped up and fed to the vultures, are regularly stoned off by funeral workers.

Anthony Shang. "Lama's Lament," *Inside Asia,* September-October, 1985.

HANDOUT #11

THE MULTI-ETHNIC SOCIETY

Dr. Gordon Bennett, professor of government at the University of Texas, visited the Xinjiang Uygur Autonomous Region in October of 1985. In the following reading, exerpted from his paper "The New Xinjiang," identify the problems he describes between the Han and Uygur people that indicate full implementation of official minority policy has not yet been realized.

Xinjiang was occupied peacefully in 1949; no Tibet-like internal rebellion followed. Still official accounts surely exaggerate that read, "From listening to Uygur cadres who have grown up after 1949, one can see the deep friendship they feel for the Han people. The feeling is mutual."

In the decades before 1949 a small minority of Han Chinese - five to six percent at most - controlled the levers of authority, and exercised them like an occupying colonial power. Only the Chinese state's hegemony since Han times legitimated its continuing authority, as if rendered inescapable by a primordial law of Central Asian power balance. After 1949 a policy of Han immigration raised their proportion to 40 percent, including Han units of the People's Liberation Army who were settled in the region and came to account for one quarter of the regional economy. Moreover, perhaps two-thirds of the youth who set out for Xinjiang during the Cultural Revolution (1966-1976), we were told verbally, have stayed...

The Chinese Communist Party has affirmed its dedication to good relations between Han and national minority populations repeatedly over the years. Yet their progress record is spotty. The Party's hand of friendship has been withdrawn as often as extended, leaving deep suspicions among minority leaders. Two separate problems have been general Han disrespect for minority cultures - "great Han chauvinism" - and also for periods of "extreme left" politics such as the recent Cultural Revolution decade, narrowing tolerance for minority differences and intensifying pressures for assimilation.

Anecdotes continue to suggest ethnic hostility between Han and Uygur - here a delegation traveling abroad whose Han members will not share a room with a Uygur member, there an anti-Han comment spoken openly to a foreign visitor, elsewhere a street fight between Han and Uygur over some incident...

TV programs are said to be broadcast in both Han and Uygur (although every program I heard during a week of channel sampling was in Han.) Likewise, the *Xinjiang Daily* is said to be published in four languages, and Xinjiang People's Radio to be broadcast in five (Uygur, Han, Kazak, Mongolian, and Kirgiz). Schools at all levels "have been teaching in the language of the local national group." Since I found it easy enough to communicate in Chinese with peddlers in street bazaars even in remote Kashgar, I suspect that while the various minority olanguages are official and might be used as we were told, Chinese still dominates overwhelmingly. While visiting a museum in Turfan, we learned that only in the last couple of years has Turkish script been revived to write the Uygur language; before it had been common to romanize signs, slogans and such texts as museum display explanations. And in fact examples of faded romanized Uygur writing were readily visible during our travels.

Visitors are told of renewed religious tolerance, emphasizing Islam. Blaming earlier intolerance,, somewhat disingenuously, on the Cultural Revolution, officials say that more than 13,000 mosques and religious quarters of all nationalities "have now been returned to normal," and that over 3000 members of the clergy now "draw living wages in Xinjiang." The Islam Association in Xinjang resumed activity in 1980. As of 1985, twenty-seven young people from the region have been selected to attend the Chinese Islam College, and three others to attend Al-Azhar University in Cairo. A new regional Islam College was scheduled to open in October 1985.

The regional Islam Association has plans to publish a Uygur edition of the Kuran, which before had been available only in Arabic (and hence accessible only to a learned few). In what can only be reckoned as a modest beginning, 48 Moslems from the region have made the pilgrimage to Mecca, although now that the Xinjiang-Pakistan highway is open and being improved, conceivably the pilgrimage will become easier.

It goes without saying that on subjects like ethnic animosity or religious expression, only surface observations are possible during a week of traveling, no matter how persistently one's delegation might query its hosts. That said, the surface impression is in 1985 of a regional government trying hard to patch up relations with an alienated-to-hostile community of ethnic minorities, especially the prevalent Uygurs...

Gordon Bennett, "The New Xiajiang," 1985.

HANDOUT #12

LONG-TERM GOALS FOR MINORITY PEOPLES

In his study of relations between ethnic minorities and Han Chinese, Tom Grunfeld discusses fundamental attitudes that he believes impede implementation of full equality for minority peoples. Identify these attitudes. Determine if there are any parallels in the United States.

Despite contradictions, despite political upheavals, and despite several shifts in political philosophy, all the various forms of minority policies have remained unchanged in regard to their main goals of political and economic integration of the minorities into the greater Chinese state...

Whatever its intentions, the government of China has yet to find a workable solution to the minorities dilemma. The evidence seems to indicate a desire on the part of Han officials eventually, no matter how far in the future, to assimilate ethnic minorities into Han society. But, the minority groups remain resolved to resist that goal as manifested in their continued opposition to attempts at suppressing their religions, tampering with their written scripts, imposing the Han language, and so on. Yet, to prevent serious clashes and to be true to their ideological beliefs, the Chinese government must allow- indeed encourage-minority cultures and an autonomy that is more than a "mere formality."

To date the contradiction between the hope of eventual assimilation and the ideological commitment to diversity has not been explored sufficiently, at least not publicly. Meanwhile the two objectives of the theoretical model underpinning Chinese policies-political integration on the one hand but cultural distinctiveness on the other-seems to have eluded the Chinese leadership. The problem is hardly unique.

The Spanish government faces similar difficulties with its Basque population; the Indian government with the Nagas, Mizo, and Punjabis; the Rumanians with their ethnic Hungarian population in Transylvania, the Russians with their Jews, Germans, and a host of others. In China the problem has particular urgency because of the politically sensitive nature of some Han-minority relationsips, especially with the Tibetans, and the various minorities of Xinjiang. Constant external interference in these areas by other nations poses a real and, at times, serious threat to China's territorial integrity.

Self-determination and secession are ruled out by China and by all the minorites, with the sole exception of the Tibetans. For the smaller minority groups secession is out of the question. For the larger ones such as the Kazaks, Uygurs, and Mongols there is no history of modern statehood nor any leaders and/or organized groups calling for statehood...

Considerable progress has been made in reducing inequality in minority economics, health care, education, and social services. Yet Chinese officials freely admit the continuing problems. Feelings of superiority continue to come from the (Han) majority, and the desire for more autonomy is common among the minorities....Moreover, policies from the capital are often distorted by the persistent difficulty in getting local cadres (Han and minority) to implement them properly. The political struggles and sudden changes in political direction have also taken their toll in the minority inhabited areas, perhaps to even a greater extent than in many Han inhabited areas. The withholding of significant positions of power from educated minority people has led to frustration, alienation, and new forms of inequality.

A. Tom Grunfeld. "In Search of Equality: Relations Between China's Ethnic Minorities and the Majority Han," *Bulletin of Concerned Asian Scholars, Vol. 17 #1, Jan-Mar. 1985.*

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>
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A. Tom Grunfeld. "In Search of Equality: Relations Between China's Ethnic Minorities and the Majority Han," *Bulletin of Concerned Asian Scholars, Vol. 17 #1, Jan-Mar. 1985.*

HANDOUT #13

VOCABULARY FOR THE UNIT.

Inner Mongolia
Tibet
Xinjiang
Ningxia Huizu
Guangxi Zhuangzu
Lamaism
Islam
Buddhism
Uigur (Uygur)
Han
Beijing (Peking)
central government
bureaucracy
cadres
chauvinism
Cultural Revolution
People's Liberation Army
Mao Zedong (Mao Tse-tung)
Deng Xiaoping
Marxism-Leninism
Sino-Soviet border
steppe
assimilation
voluntary association

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MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

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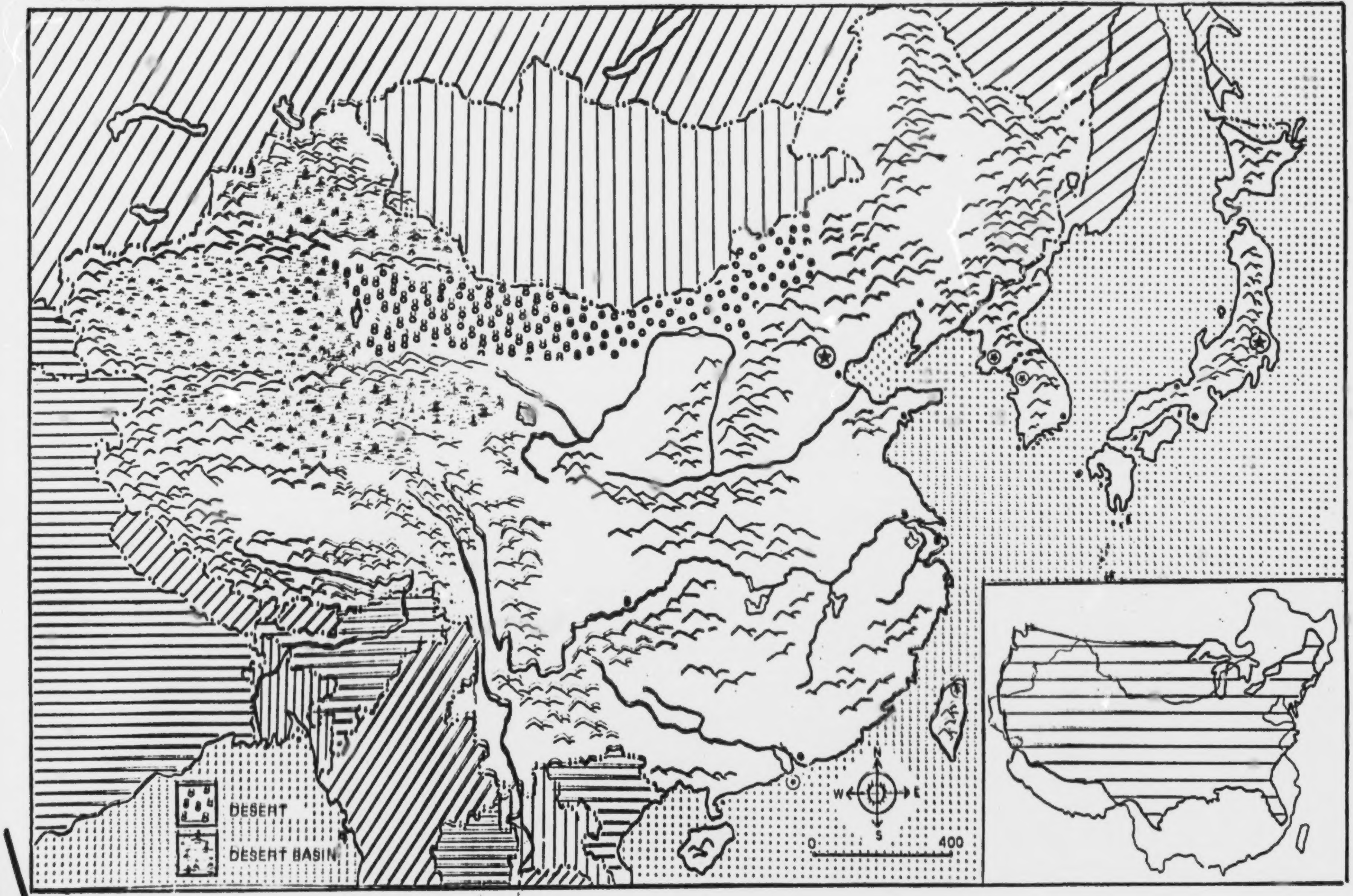
MINORITY POPULATION

NUMBER	NATIONALITIES
OVER A MILLION	ZHUANG, HUI, UYGUR, YI, MIAO, MANCHU, TIBETAN, MONGOLIAN, TUJIA, BOUYEI, KOREAN, DONG, YAO, BAI, HANI
BETWEEN 100,000 AND A MILLION	KAZAK, DAI, LI, LISU, SHE, LAHU, VA, SHUI, DONGXIANG, NAXI, TU, KIRGIZ, QIANG
BETWEEN 50,000 AND 100,000	DAUR, JINGPO, MULAM, XIBO, SALAR, BLANG, GELO
UNDER 50,000	MAONAN, TAJIK, PUMI, NU, ACHANG, EWENKI, JINO, OZBEK, JING, BENGLONG, YUGUR, BONAN, MOINBA, DRUNG, OROQEN, TATAR, RUSSIAN, LHOBA, GAOSHAN, HEZHEN

Handout #1: Topography of China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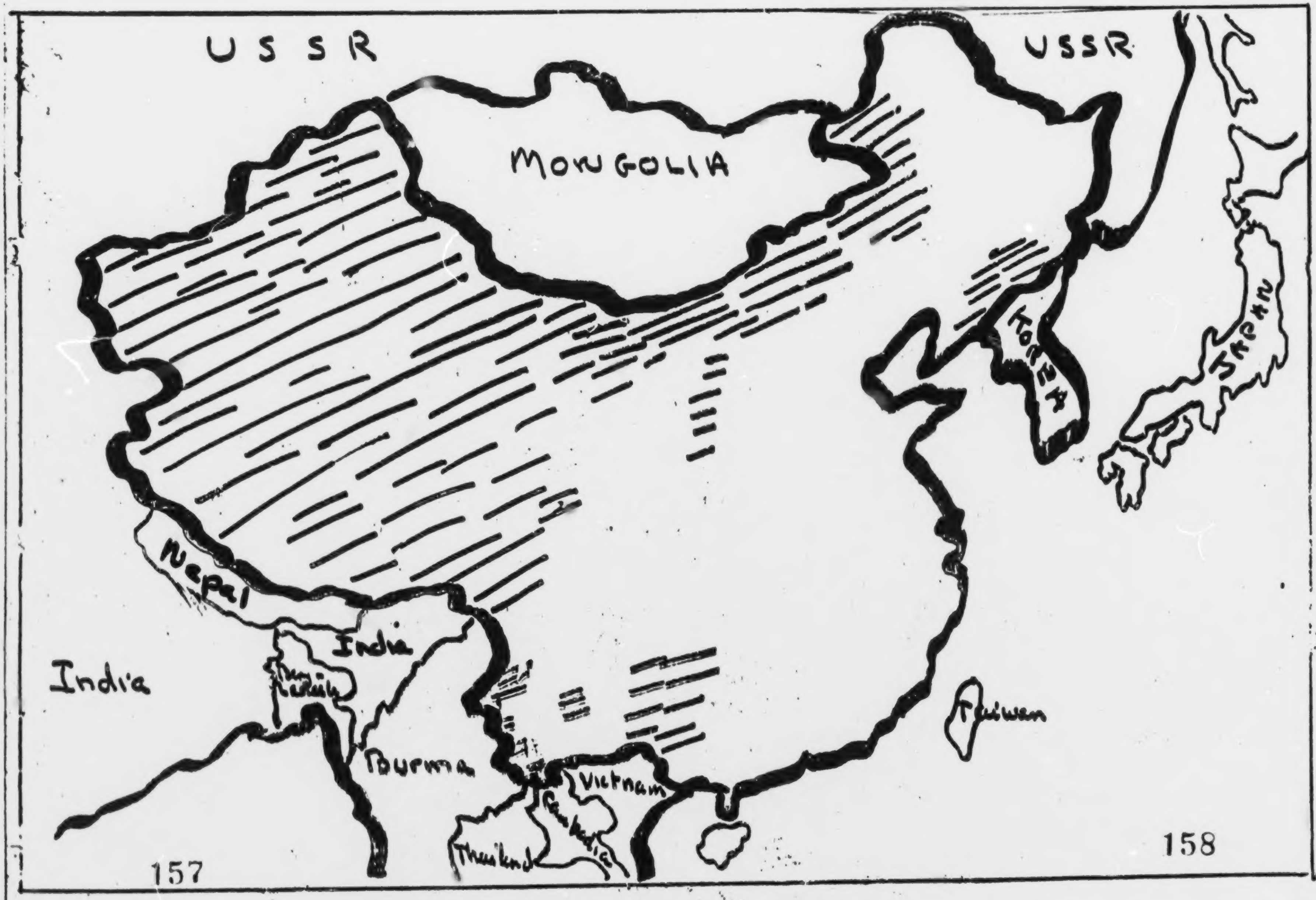
MINORITY NATIONALITIES IN THE PEOPLE'S REPUBLIC OF CHINA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KOREA
JAPAN
Nepal
India
India
Bangladesh
Burma
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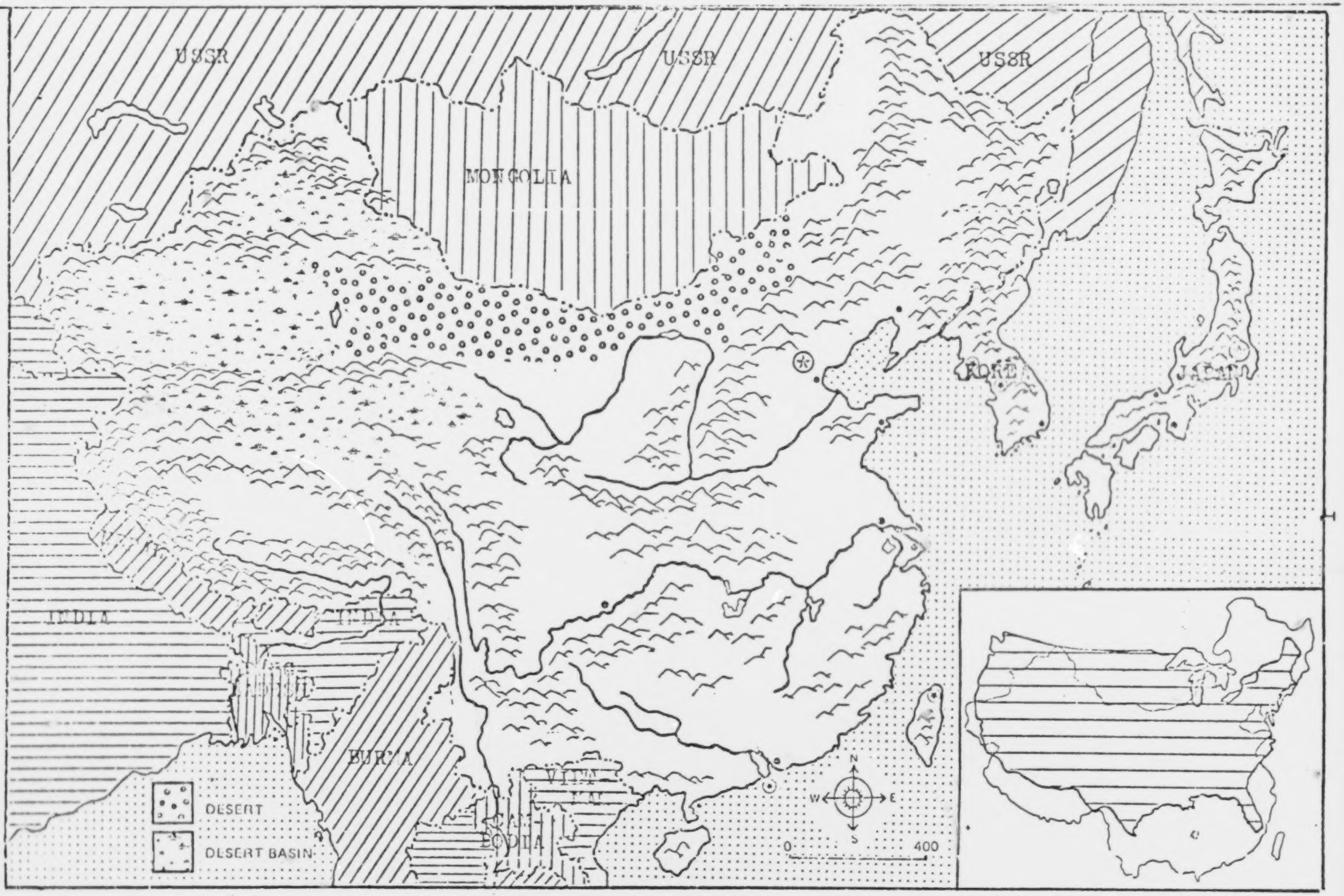
Cambodia
Taiwan

AREAS OF MINORITY CONCENTRATION ▤

Minority Nationalities in the People's Republic of China
Handout #1: Topography of China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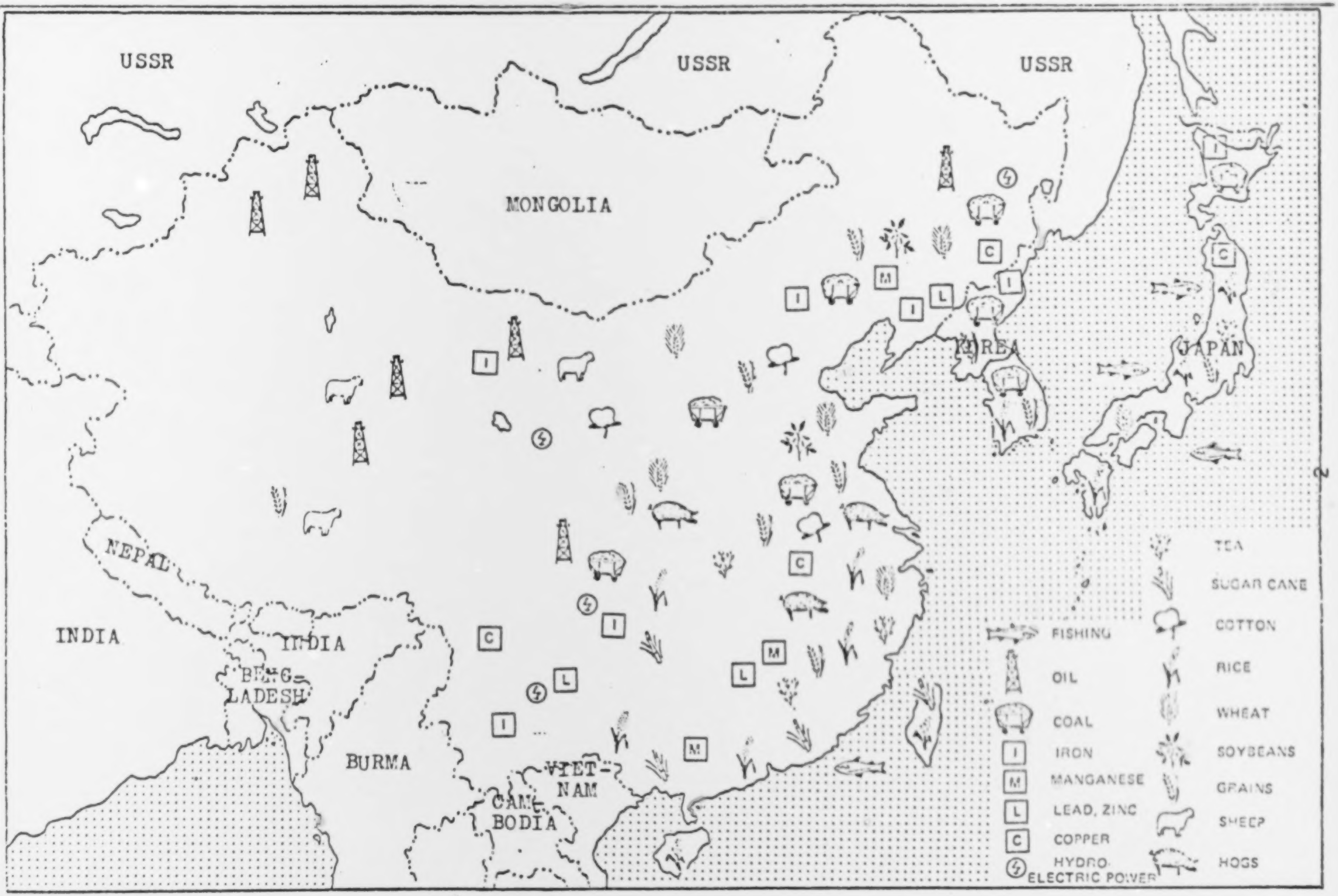
Minority Nationalities in the People's Republic of China
Handout #1: Economic Geography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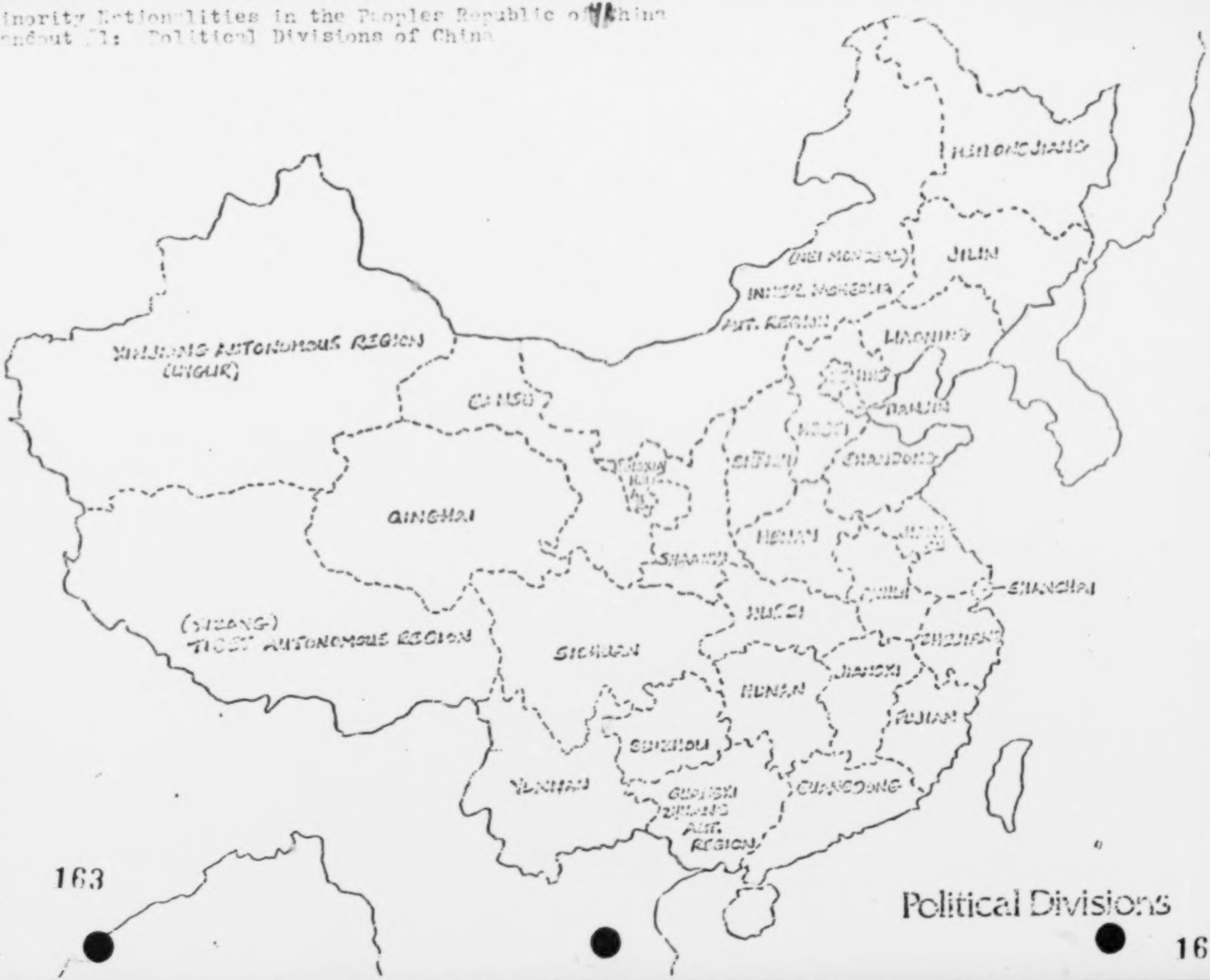
Minority Nationalities in the Peoples Republic of China
Handout #1: Political Divisions of China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SHANDONG
XINJIANG AUTONOMOUS REGION
(UYGUR)
GANSU
NINGXIA HUI AUT. REG.
QINGHAI
HENAN
JIANGSU
SHAANXI
ANHUI
SHANGHAI
HUBEI
(XIZANG)
TIBET AUTONOMOUS REGION
SICHUAN
ZHEJIANG
JIANGXI
HUNAN
FUJIAN
GUIZHOU
YUNNAN
GUANGXI
ZHUANG
AUT.
REGION
GUANGDONG

Political Divisions

MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

Handout #2
Distribution of minority nationalities by province.

Nationality	Population	Area
Achang	20,000	Yunnan
Bai	1.13 million	Yunnan
Baoan	9,000	Gansu
Benglong	10,000	Yunnan
Bulang	58,000	Yunnan
Dai	839,000	Yunnan
Daur	94,000	Inner Mongolia, Heilongjiang, & Xinjiang
Dong	1.42 million	Guizhou, Hunan, & Guangxi
Donxiang	279,000	Gansu & Xinjiang
Dulong	4,000	Yunnan
Ewenki	19,000	Inner Mongolia & Heilongjiang
Gaoshan	1,000	Taiwan & Fujian
Gelao	53,000	Guizhou, Guangxi, Sichuan, & Hunan
Hani	1.05 million	Yunnan
Hezhe	1,400	Heilongjiang
Hui	7.21	Ningxia & Gansuing
Jing	10,000	Guangxi
Jingpo	93,000	Yunnan
Jinuo	10,000	Yunnan
Kazak	907,000	Xinjiang, Gansu, & Qinghai
Kirghiz	113,000	Xinjiang, Heilongjiang
Korean	1.76 million	Jilin, Heilongjiang, Inner Mongolia, & Yunnan
Lahu	300,000	Yunnan
Li	810,000	Guangdong
Lisu	480,000	Yunnan & Sichuan
Luoba	2,000	Tibet
Manchu	4.29 million	Liaoning, Jilin, Heilongjiang, Hebei, & Inner Mongolia
Maonan	38,000	Guangxi
Menba	6,000	Tibet
Miao	5.03 million	Guizhou, Yunnan, & Hunan

MINORITY NATIONALITIES IN THE PEOPLE'S REPBULIC OF CHINA

Mongolian	3.41 million	Inner Mongolia, Xinjiang, & Liaoning
Mulao	90,000	Guanxi
Naxi	240,000	Yunnan & Sichuan
Nu	23,000	Yunnan
Oroqen	4,000	Inner Mongolia, & Heilongjiang
Pumi	24,000	Yunnan
Qiang	102,000	Sichuan
Russian	2,900	Xinjiang
Sala	69,000	Qinghai & Gansu
	360,000	Fujian, Zhejiang, Jiangxi, & Guangdon
Shui	280,000	Guizhou & Guangxi
Tajik	26,000	Xinjiang
Tatar	4,000	Xinjiang
Tibetan	3.87 million	Tibet, Qinghai, Sichuan, Gansu, & Yunnan
Tu	150,000	Qinghai & Gansu
Tujia	2.83 million	Hunan, Hubei, & Sichuan
Uygur	5.95 million	Xinjiang
Uzbek	12,000	Xinjiang
Wa	290,000	Yunnan
Xibo	83,000	Xinjiang, Liaoning, & Jilin
Yao	1.4 million	Guangxi, Hunan, Yunnan, Guangdong, & Guizhou
Yi	5.45 million	Sichuan, Yunnan, Guizhou, & Guangxi
Yugur	10,000	Gansu
Zhuang	13.37 million	Guangxi, Yunnan, Guangdong & Guizhou

China's Minority Nationalities. Beijing: China Reconstructs, 1984.
Third national census, October 27, 1982.

Handout #3

CHINA LOOSENS GRIP ON MINORITIES

The following reading by journalist Frank Ching, correspondent for the *Wall Street Journal*, identifies changes in China's minority policy and suggests some reasons for this change. Determine which factors he sees as most important in shaping the new policy.

The tall, brawny Tibetan, silver dagger dangling from his belt, throws himself on the floor of the Jokang Temple before the image of the Buddhist goddess of mercy. Clutching his prayer beads in one hand, he murmurs his prayers and then rises, only to prostrate himself again for more prayers.

Such scenes in the temples of this Buddhist holy city have become commonplace again this year, after two decades of religious and ethnic suppression by the Peking government. After 1959, when the Dalai Lama fled to India with 100,000 Buddhist follwers, the suppression of religion in Tibet increased to the point that some temples and monasteries were destroyed and Tibetan Buddhists were persecuted for even carrying prayer beads. The five-star national flag replaced the prayer flags that used to fly from Llasa's rooftops.

Now, as the scene in Jokang Temple indicates, the Peking government has been easing its restrictive policies toward ethnic minorities. The turnabout is part of the governments drive for a united domestic from to promote economic modernization and social stability.

Victims of Radicalism

Because of their religious beliefs and traditions, members of China's ethnic minorities were among the major victims of radicalism that led to the Cultural Revolution of 1966. Although the "minority nationalities," as Peking calls them, account for only 6% of China's 960 million people, they occupy more than half the land area, including strategic and mineral-rich regions bordering the Soviet Union, India, Mongolia, and Vietnam.

Besides Tibetans, China has 54 other ethnic minorities ranging from the Heches in Heilungkiang, who number under 1,000 to the Chuangs in Kwangsi who are 12 million strong. In June, after two years of study by Chinese ethnological specialists, the Jinuo people in Yunnan Province were officially recognized as a separate minority.

China's moderation of its policies toward the ethnic minorities began after the purge of the so-called Gang of Four in 1976. The old regime now is said to have violated the Communist Party's policy of respecting the cultural heritage and religious beliefs of all nationalities.

While Peking's rule over Tibet and other minority areas remains much firmer than it was 20 years ago, a new tolerance is clearly exhibited towards their customs and religious practices. Members of minorities also are being trained as officials and administrators.

Small Chinese Population

The changes are more noticeable in Tibet than elsewhere in China because the population here is relatively cohesive, with a separate language, religion and tradition. Hans, or ethnic Chinese, account for only about 6% of Tibet's 1.7 million people.

Although few people here are willing to discuss the political changers openly, most are silently accepting the new freedom with the same stoicism that they accepted the former curbs. Many are again fingering their prayer beads on the streets, as well a worshiping in the temples.

The change in the government policy became evident earlier this year. In March, it was announced that Jokang Temple, Tibet's holiest, and that the two largest monasteries were being reopened to the public. Since the flight of the Dalai Lama, Tibet's 2,700 monasteries have been reduced to about 10 and the number of monks has declined from 100,000 to 2,000. As far as can be determined, no young men have entered the monkhood since 1959.

Before some temples and monasteries could be reopened this year, about $500,000 was spent on repairs to buildings, relics and murals damaged or destroyed in the Cultural Revolution. But the ruins of other temples can still be seen on hilltops around Lhasa. A small cave-temple on Yaowangshan, or "Medicine King Hill." is almost inaccessible but can be reached by climbing the rocky slope. Inside, the faces of dozens of statues have been gouged out, and paint has been splashed over others. The temple is deserted, but a blackened depression at the base of the main statue indicates there have been other recent offerings.

In another conciliatory move in March, the government released the last 376 prisoners who took part in the rebellion that led to the Dalai Lama's fleeing the country in 1959. And in April, the government announced that 2,300 Tibetans would be paid a total of $5 million to complete reparations for estates taken over in 1959.

Now government officials in Tibet are saying that the Dalai Lama and all other Tibetans living in exile, mostly in India and Switzerland, are welcome to return.

"We welcome compatriots abroad, including the Dalai Lama," says Raidi, a Tibetan who is deputy head of the regional government. "A long separation from home isn't a good thing. It is up to him to decide. If he wants to come and take a look and leave again, that is all right. If he wants to stay, it can certainly be considered.

Although the Dalai Lama, now 45 years old, has recently emerged from his citadel in northern India and is planning a trip to the U.S. next month, it is far from clear that he considers China's political climate warm enough for his return to Tibet. His return, for one thing, could be taken as a tacit endorsement of the Peking Government's policies. And the government, however, liberal it may profess to be, still has its limits.

It may ultimately be unwilling, for example, to permit a new generation of lamas, or monks. The official government position is that young Tibetans aren't interested in becoming lamas. Indeed, the few lamas at the remaining monasteries appear to consider the end of lamaism inevitable. "If young men don't want to become lamas, lamaism will vanish," says Losang Pingchu, the 61-year-old head lama at the Jokang Temple.

The government has organized classes for the remaining lamas to study Marxism-Leninism and the works of Mao Tse-tung. Gandunjiacuo, the lama in charge of spiritual work at Drepung Monastery, said to be the world's largest monastery, tells visiting reporters that "in the final analysis, materialism will triumph over religion." While he still believes in Buddhism and reads the sutras, the says, he now feels that Marxism-Leninism embodies "the truth."

Religion in Other Areas

It isn't only in Tibet that China's new accomodation to religion is evident. Ningxia, in Northwest China recently reopend 158 mosques so that the Hui people, who are predominantly Moslem, can practice their religion. Churches, mosques and temples are being reopened in Canton. And a Chinese delegation consisting of Buddhists, Christian and Moslems...(took) part in an international conference on religion and peace scheduled for Princeton, NJ, starting August 29.

In Tibet and elsewhere, ethnic minorities have been exempt from the government's birth-control campaign-and the Tibetan population increase has outpaced that of China as a whole. There are 1.6 million Tibets in Tibet today, up 440,000 from 1949. Over the past 200 years, Tibet's population is said to have dropped by six million, largely because so many young men in earlier years chose the monastic life, which was economically secure.

The Chinese government is currently taking a firm hand in trying to develop Tibet and other minority areas. I has increased state subsidies and investments in the areas and is allocating more resources, manpower and technical support for the development of such things as minerals and industry.

Frank Ching, "Tibetan's Observance of Buddhism Returns After Long Repression," *The Wall Street Journal*, Ag. 22,'79. Reprint in *Emerging China*, 1980, Thomas Draper, ed.

Handout #4

Selected Articles from The Constitution of the People's Republic of China, 1982.

The Constitution of the Peoples Republic of China was revised in 1982. The following articles pertain to the rights of minorities as defined in the 1982 Constitution.

Article 4

All nationalities in the Peoples Republic of China are equal. The state protects the lawful rights and interests of the minority nationalities and upholds and develops the relationship of equality, unity and mutual assitance among all of China's nationalities. Discrimination against and oppression of any nationality are prohibited; any acts that undermine the unity of the nationalities or instigate their secession are prohibited.

The state helps the areas inhabited by minority nationalities speed up their economic and cultural development in accordance with the peculiarities and needs of the different minority nationalities.

Regional autonomy is practiced in areas where people of minority nationalities live in compact communities; in these areas organs of self-government are established for the exercise of the right of autonomy. All the national autonomous areas are inalienable parts of the Peoples Republic of China.

The people of all nationalities have the freedom to use and develop their own spoken and written languages, and to preserve or reform their own ways and customs.

Article 113

In the people's congress of an autonomous region, prefecture of county, in addition to the deputies of the nationality or nationalities exercising regional autonomy in the administrative area, the other nationalities inhabiting the area are also entitled to appropriate representation.

The chairmanship and vice-chairmanships of the standing committee of the people's congress of an autonomous region, prefecture or county shall include a citizen or citizens of the nationality or nationalities exercising regional autonomy in the area concerned.

Article 114

The administrative head of an autonomous region, prefecture or county shall be a citizen of the nationality, or of one of the nationalities, exercising regional autonomy in the area concerned.

Article 119

The organs of self-government of the national autonomous areas independently administer educational, scientific, cultural, public health and physical culture affairs in their respective areas, protect and cull through the cultural heritage of the nationalities and work for the development and flourishing of their cultures.

Article 121

In performing their functions, the organs of self-government of the national autonomous areas, in accordance with the autonomy regulations of the respective areas, employ the spoken and written language or languages in common use in the locality.

Article 122

The state gives financial, material and technical assistance to the minority nationalities to accelerate their economic and cultural development.

The state helps the national autonomous areas train large numbers of cadres at different levels and specialized personnel and skilled workers of different professions and trades from among the nationality or nationalities in those areas.

Article 134

Citizens of all nationalities have the right to use the spoken and written languages of their own nationalities in court proceedings. The people's courts and people's procuratorates should provide translation for any party to the court proceedings who is not familiar with the spoken or written languages in common use in the locality.

In an area where the people of a minority nationality live in a compact community or where a number of nationalities live together, hearings should be conducted in the language or languages in common use in the locality; indictments, judgements, notices and other documents should be written, according to actual needs, in the language or languages in common use in the locality.

Handout #5

Selected Ammendments from the United States Constitution

In reviewing the following ammendments protecting the rights of American citizens, try to identify exactly what type of rights are being protected. Determine in what ways the rights of minorities are protected by the Constitution, and what protections extended to China's national minorities are not included in the US Constitution.

Article 1 (1791)
Congress shall make no law respecting as establishment of religion of prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article 2 (1791)
A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Article 3 (1791)
No Soldier shall, in time of peace be quarteered in any house, without the consent of the Owner, nor in time of war, but in a manner prescribed by law.

Article 4 (1791)
The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article 5 (1791)
No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life, liberty, or property,

without due process of law; nor shall private property be taken for public use without just compensation.

Article 6 (1791)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining Witnesses in his favor, and to have the assistance of counsel for his defence.

Article 7 (1791)

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

Article 8 (1791)

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

Article 9 (1791)

The enumeration of the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

Article 10 (1791)

The powers not delegated to the United States by the Constitution, nor prohibited by it to that States, are reserved to the States respectively, or to the people.

Article 13 (1865)

Section 1. Neither slavery nor involuntary servitude, except as a punishment for a crime whereof the party shall have been duly convicted, shall exist within the United states, or any place subject to their jurisdiction.

Section 2. Congress shall have power to enforce this article by appropriate legislation.

Article 14 (1868)

Section 1. All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States

and of the State wherein they reside. No State shall make or enforce andy law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.
Section 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this article.

Article 15 (1870)
Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States of by any State on account of race, color, or previous condition of servitude.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Article 19 (1920)

The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.

Congress shall have power to enforce this article by appropriate legislation.

Article 24 (1964)
Section 1. The right of citizens of the United States to vote in any primary or other election for President or Vice President, for electors for President or Vice President, or for Senator or Representatives in Congress, shall not be denied or abridged by the United States or any State by reason of failure to pay any poll tax or other tax.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Article 26 (1971)
Section 11 The right of citizens of the United States, who are eighteen years of age or older, to vote shall not be denied or abridged by the United States or any State on account of age.
Section 2. The Congress shall have power to enforce this article by appropriate legislation.

Handout #6

Preserving Minority Culture in the People's Republic of China

The following reading reflects the official position of the Republic of China toward minority nationalities. It appeared in the *China Handbook Series, Life and Lifestyles.* Note the methods used to preserve the cultural heritage of ethnic minorities in China.

FREEDOM OF MINORITY NATIONALITIES TO USE THEIR OWN LANGUAGES

The Constitution and other laws of China stipulate that the various nationalities have the right ot use and develop their own spoken and written languages. The govenment not only respects the spoken and written languages of the minority nationalitites but help them to develop their own.

Soon after Liberation (the victory of the Communist Revolution in 1949), different language courses were instituted at the Institutties for Nationalities and at nationality schools and institutes in the minority nationality area...In 1951, under the Government Administration Council, a Committee for Guiding the Research on Minority Nationality Languages was established. Its purpose was to organize and guide research on minority nationality languages, give aid to those minority nationalities who wished to develop written languages of their own and perfect the existing written languages...

Respect is given to languages being used by the minoritty nationalities in daily life, productive labour, correspondence and social contacts. These languages are also used in minority area schools and in local new releases, broadcasts and publishing work. The languages of the minority nationalities are used in books, newspapeers and magazines published by central publishing department and publishers in the autonomous areas.

RESPECT FOR THE TRADITIONS AND CUSTOMS OF THE MINORITY NATIONALITIES

The government takes great care to accord the proper respect to the traditions and customs of the minority nationalities, and assigns persons to do education work on this among the population as a whole...Before Liberation people used to discriminate against minority nationality people wearing their national costumes, but now people are at liberty to wear whatever costumes they wish.

RELIGIOUS FREEDOM FOR MINORITY NATIONALITIES

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The Constitution (1982) stipulates that religious freedom is protected by the state. This is a democratic right enjoyed by all Chinese citizens. Every citizen has the right to believe or disbelieve in religion, and the freedom to practice their particular religious faith. This right is protected by the law...These minorities are allowed to maintain their temples, mosques and churches, and the famous temples and monasteries are put under state protection, with the government being responsible for renovation and repair...The government's policy of religious freedom has helped to unite the broad masses of religious believers, especially the patriotic religious leaders, together with the people of the whole country in building socialism.

Chen Zhucai, translator. *Life and Lifestyles.* Beijing: The Foreign Language Press, 1985.

Handout #7

Minority Schools and Institutes in the People's Republic of China

The selection below is from the *China Today Series*, and describes minority educational policy in the PRC. Note the purpose of these institutions.

To train political cadres, teachers, and technical and specialized personnel to work among minority nationalities, the state has established ten institutes for minority nationalities in Beijing, southwest China, central China and northwest China. These institutes are different not only from ordinary comprehensive universities but also from other cadres' schools for minority nationalities. Yet they possess the characteristics of both. Apart from courses on liberal arts and sciences, they also train political cadres and offer prerequisite courses for college aspirants. Some of them have such academic departments as languages and arts of minority nationalitites. Others located in the border areas where educational and cultural level is extremely low may offer primary and middle school courses as well as those of college. Still others may open special classes in order to raise the students' proficiency in the Chinese language. The length of study varies. It takes one year to train political cadres, one to two years to prepare students for college, and four years for a baccalaureate.

Since the founding of the People's Republic, 94,000 students of 36 nationalities (including a small number of the Han nationality) have been trained by the various institutes for minority nationalities. Over 10 percent of the cadres of various nationalities are graduates of the country(s institutions of higher learning for minority nationalities.

TRAINING FOR TEACHERS

To increase the number of teachers for minority nationalities and to raise the professional level, the state not only has established new normal colleges and schools in regions where minority nationalities reside, but also each year sends a fixed number of college graduates from other parts of the country to these regions to work as teachers.

Zhou Yicheng, Cai Guanping, and Lui Huzhang, translators. *Education and Science.* Beijing: The Foreign Language Press, 1983.

PREFERENTIAL TREATMENT FOR MINORITIES

In recent years, universities and colleges across the country have set admissions quotas for minority students. In order to fill these quotas, they have lowered the required entrance examination scores as a means of giving preferential treatment to minority people who have suffered from centuries of inequalities.

Small as their population is, minority nationality regions make up over half the country's total territory, embracing a wide range of conditions that entail a variety of measures to meet different educational needs.

Su Wenming, editor. *A Nation at School.* Beijing: Beijing Review Publications, 1983.

Handout #8

Ethnic Associations in the United States

The following organizations represent a sampling of the many voluntary associations formed to promote and maintain the cultural heritage of America's many ethnic minorities. Most ethnic groups have more than one organization seeking to maintain their culture. Polish Americans, for example, nave 23 listings in the *Encyclopedia of Associations.*

National Association of Arab Amercans.
Purpose: to engage in educational, social, political, and cultural activities.

Armenian General Benevolent Union.
Purpose: to promote Armenian culture. Owns 3 day schools. Publishes periodicals for members.

Byelorussian American Association in the U.S.A.
Purpose: to lecture on Byelorussian culture; to encourage efforts to create an independent Byelorussia.

Chinese American Civic Association.
Seeks to help Chinese-Americans participate in American culture. Works for improved housing and education for Chinese Americans.

Danish Brotherhood in America.
Perpetuates memories and traditions of Denmark for future generations.

Netherlands Club of New York.
For persons of Dutch ancestory or birth. Publishes periodical materials.

Estonian Learned Society of America.
For persons of Estonian descent with a masters or doctoral degrees who are interested in the development of Estonian ethnic studies.

German American National Congress.
Seeks to maintain German culture, art, and customs, and to promote German language in educational institutions. Monthly publication.

Chain Federation of American (Greek).

Organizes patriotic, cultural, educational, charitable, and religious activities for the perpetuation of Greek ethnicity and civilization. Publishes periodicals.

Association of (East) Indians in America.
Seeks to continue Indian cultural activities in the U.S. and to help immigrants adjust to American society.

Knights of Equity and Friendly Sons of St. Patrick.
For Irish descent Roman Catholics. Promotes Irish history and culture; seeks to help the cause of Irish freedom. Publishes periodicals.

Japanese American Citizens League.
Concerns: the civil and human rights of all people, especially Japanese Americans; the preservation of the cultural and ethnic heritage of Japanese Americans. Publishes periodicals.

American Lebanese League.
Seeks to heighten awareness of Lebanese culture and history among Americans of Lebanese descent.

Sons of Norway.
Seeks to encourage use of the Norwegian language and preserve Norwegian culture.

Polish Roman Catholic Union of America.
Conducts language, school, and dance programs. Maintains the Polish Museum of America. Publishes periodicals.

Congress of Russian Americans.
Seeks to preserve and promote the Russian cultural heritage. Publishes periodicals.

National Slovak Society in the U.S.
Sponsors cultural programs and maintains a library on Slovak history, culture, and literature.

Federation of Turkish American Societies.
Works to advance cultural and educational interests; seeks to maintain the cultural heritage of Turkey.

Plast Ukranian Youth Organization.

Works with Ukranian youth to develop the whole person as well as to perpetuate Ukranian traditions, culture, and history. Holds weekly meetings for youth groups. Publishes periodicals.

Welsh Society.
For men of Welsh descent. Seeks to keep alive Welsh culture and heritage. Publications.

Encyclopedia of Associations, Vol I. National Organizations in the United States. Detroit: Gale Research, 1985.

HANDOUT # 9

EASING THE GRIP ON MINORITIES

In the following reading David Bonavia discusses three long-term problems between Han Chinese and minority people's that will be difficult to resolve. Identify the nature of these attitudes Determine if there are any parallels in the United States.

Policy changes affecting religion, language, local autonomy and even grain rationing are transforming the lives of China's Central Asian minority peoples. The changes - taking effect in a broad arc from Mongolia to Tibet - are evidently the work of Vice-Chairman Deng Xiaoping and party Secretary-General Hu Yaobang, both of whom are known to be sternly critical of the way Peking's minority policies were enforced under the late chairman Mao Zedong...

From 1977 on, the party under Deng's leadership carried out detailed self-criticism about the way relations with the minorities had been conducted, and intiated sweeping reforms to gain their friendship and loyalty.... For each minority group, there is usually a key issue that has been impeding progress in achieving national harmony and unity with the Han.

In Tibet, the main sources of grievance have been the assault on Lamaist Buddhism and the Han attempt to make Tibetans grow wheat unsuitable to local conditions instead of their traditional staple, barley.

In Xinjiang, the attempt to wipe out Islam was pursued vigorously in the Cultural Revolution, causing much ill feeling among Muslim Uigurs, Kazakhs, Kirghiz, Uzbeks and Tadjiks.

In Inner Mongolia, the steppe was relentlessly encroached upon with the aim of growing more grain and sugar beet, forcing Mongol herdsmen to settle on agricultural communes and be deprived of the relative cultural freedom enjoyed by their kinsfolk in the pro-Soviet Mongolian People's Republic.

A feature common to all the minorities is the delicate balance of their traditional economies, which were disrupted by the arrival of large numbers of Han soldiers and settlers, and the Han monopoly of political power gained at rifle-point. Improvements in hygiene, health care, mass education, industrialisation and the creation of a skeletal modern infrastructure have been the main benefits of Han rule, and their value should not be discounted. But these improvements have not in themselves been enough to prevent the disaffection of minority peoples, to whom such mass movements as the Great Leap Forward (late 1950s) and the Cultural Revolution (1966-1976) were episodes of baffling chaos and a source of racial friction.

Most damaging of all, perhaps, has been the bland assumption of cultural superiority by the Han, a prejudice which has millennia-old antecedents. In fact the Uigur and Tibetan civilizations, to name but two, are complex, rich and subtle. The spirituality of the Tibetans is matched by the sophistication of the Uigurs, whose lands lie across the ancient East-West trading routes and who have for many centuries been infinitely better informed about Eurasian geography and the civilizations of West Asia, Russia, and even the Mediterranean, than have the Han.

Now, it seems, some of the wounds of Han chauvinism are being healed...The rethinking and reforms which are being put into effect do not, of course, change the basic pattern of Han rule, which in most of the Central Asian borderlands is merely a repetition of history. Founded on occupation and military government by the People's Liberation Army, Peking's authority has everywhere been bostered through the monopoly of real power by the Han, and this will be slow in changing, despite faster promotion of minority cadres. Even the most senior of minority political figures have been mainly figureheads...Being seen by their co-ethnics as tools of Chinese domination, they have never commanded much popularity, a fact which has pretty well negated their usefulness.

It will be a long, uphill struggle to modernise Chinese Central Asia and conflicts with the minority peoples there will persist, despite quite big concessions offered by Peking over the past few years.

David Bonavia. "Easing the Grip on Minorities," *Far Eastern Economic Review*, May 15, 1981.

HANDOUT 10

RACIAL TENION IN TIBET

Although current government policies purport to eliminate persecution of minority nationalities, ordinary citizens often reveal prejudice in their behavior. In the selection below Anthony Shang reports on racial tensions in Tibet. Identify ways in which Han Chinese reveal negative attitudes toward Tibetan culture.

New hotels, shopping arcades, and a modern workers' sanitorium in Lhasa are the most visible signs of a massive construction boom on the eve of Tibet's twentieth anniversary as an Autonomous Region this September (1985).

Life is indeed changing fast for the Autonomous Region's 1.8 million Tibetans. Beijing is now convinced it has introduced the right policies to enable Tibet to catch up, the region having lagged in economic terms behind the rest of China for the last three decades. The official nod has been given to the rapid development of the service sector, notably tourism, in an attempt to boost incomes...

Low educational standards are a burning issue for Tibetan leaders who are worried that without better educational opportunities, very few Tibetans will reap the fruits of modernization. Enrolment rates, even at primary level, are shockingly low. Last year, only 600 Tibetans graduated from college and technical schools.

To increase the number of graduates, a 10% increase in state expenditure in 1985 has been announced. Mandatory grants are now available for Tibetan and other ethnic minority students, even for primary education. This year, 1300 Tibetans will be sent to special middle schools in Shanghai, Lanzhou, Chengdu and other cities, and plans have been approved to build a university in Lhasa.

The shortage of skills is being made up by a further inflow of Chinese. Over the next few years, 2500 teachers from other provinces are to be drafted in. Construction workers have been sent from as far away as Zhejiang province on the eastern seaboard to build a new hospital and gymnasium, just two of the 43 prestige projects planned to mark the twentieth anniversary of the Autonomous Region.

While generally pleased with the economic reforms, Tibetan leaders like Baingen Erdini Qoigyi Gyaincai, vice-chairman of the Standing Committee of the National People's Congress, have expressed anxieties over the status of Tibetan culture and language. Although 60% of local government posts are filled by Tibetans, many jobs still require examination passes in Chinese.

It will require more than economic measures to mollify the suspicions and even hatred that many Tibetans have of the Han Chinese. Memories of the destruction of monasteries by Red Guards are difficult to erase. In a complete reversal of policy, Beijing now encourages Lama Buddhism and monasteries, and shrines are being restored at the state's expense.

The extension to Tibet of the nationwide crackdown on crime in 1983 has, however, affected the goodwill earned buy Chinese leaders for their economic reforms. Tibetan exiles claim that prominent Buddhists and political dissidents, such as Lama Geshi Lobsang Wangshu and Tamden Tsering, were among the 2000 Tibetans arrested in the summer of 1983 for alleged anti-social and economic crimes.

Han chauvism, however, is primarily manifested in personal attitudes rather than institutionalized forms of discrimination. The disrespect for local customs shown by Chinese day-trippers, when visiting the sacred Poltala palace with their straw hats, sunglasses and blazing stereo cassette recorders is hardly conducive to better race relations. The fact that most of the Chinese in Tibet did not settle there by choice does not improve matters either.

Scuffles are now almost daily occurances at the sacred burial site outside Lhasa. Crowds of pleasure-seeking Chinese, keen to catch a glimpse of Tibetan corpses being chopped up and fed to the vultures, are regularly stoned off by funeral workers.

Anthony Shang. "Lama's Lament," *Inside Asia,* September-October, 1985.

HANDOUT #11

THE MULTI-ETHNIC SOCIETY

Dr. Gordon Bennett, professor of government at the University of Texas, visited the Xinjiang Uygur Autonomous Region in October of 1985. In the following reading, exerpted from his paper "The New Xinjiang," identify the problems he describes between the Han and Uygur people that indicate full implementation of official minority policy has not yet been realized.

Xinjiang was occupied peacefully in 1949; no Tibet-like internal rebellion followed. Still official accounts surely exaggerate that read, "From listening to Uygur cadres who have grown up after 1949, one can see the deep friendship they feel for the Han people. The feeling is mutual."

In the decades before 1949 a small minority of Han Chinese - five to six percent at most - controlled the levers of authority, and exercised them like an occupying colonial power. Only the Chinese state's hegemony since Han times legitimated its continuing authority, as if rendered inescapable by a primordial law of Central Asian power balance. After 1949 a policy of Han immigration raised their proportion to 40 percent, including Han units of the People's Liberation Army who were settled in the region and came to account for one quarter of the regional economy. Moreover, perhaps two-thirds of the youth who set out for Xinjiang during the Cultural Revolution (1966-1976), we were told verbally, have stayed...

The Chinese Communist Party has affirmed its dedication to good relations between Han and national minority populations repeatedly over the years. Yet their progress record is spotty. The Party's hand of friendship has been withdrawn as often as extended, leaving deep suspicions among minority leaders. Two separate problems have been general Han disrespect for minority cultures - "great Han chauvinism" - and also for periods of "extreme left" politics such as the recent Cultural Revolution decade, narrowing tolerance for minority differences and intensifying pressures for assimilation.

Anecdotes continue to suggest ethnic hostility between Han and Uygur - here a delegation traveling abroad whose Han members will not share a room with a Uygur member, there an anti-Han comment spoken openly to a foreign visitor, elsewhere a street fight between Han and Uygur over some incident...

TV programs are said to be broadcast in both Han and Uygur (although every program I heard during a week of channel sampling was in Han.) Likewise, the *Xinjiang Daily* is said to be published in four languages, and Xinjiang People's Radio to be broadcast in five (Uygur, Han, Kazak, Mongolian, and Kirgiz). Schools at all levels "have been teaching in the language of the local national group." Since I found it easy enough to communicate in Chinese with peddlers in street bazaars even in remote Kashgar, I suspect that while the various minority olanguages are official and might be used as we were told, Chinese still dominates overwhelmingly. While visiting a museum in Turfan, we learned that only in the last couple of years has Turkish script been revived to write the Uygur language; before it had been common to romanize signs, slogans and such texts as museum display explanations. And in fact examples of faded romanized Uygur writing were readily visible during our travels.

Visitors are told of renewed religious tolerance, emphasizing Islam. Blaming earlier intolerance,, somewhat disingenuously, on the Cultural Revolution, officials say that more than 13,000 mosques and religious quarters of all nationalities "have now been returned to normal," and that over 3000 members of the clergy now "draw living wages in Xinjiang." The Islam Association in Xinjang resumed activity in 1980. As of 1985, twenty-seven young people from the region have been selected to attend the Chinese Islam College, and three others to attend Al-Azhar University in Cairo. A new regional Islam College was scheduled to open in October 1985.

The regional Islam Association has plans to publish a Uygur edition of the Kuran, which before had been available only in Arabic (and hence accessible only to a learned few). In what can only be reckoned as a modest beginning, 48 Moslems from the region have made the pilgrimage to Mecca, although now that the Xinjiang-Pakistan highway is open and being improved, conceivably the pilgrimage will become easier.

It goes without saying that on subjects like ethnic animosity or religious expression, only surface observations are possible during a week of traveling, no matter how persistently one's delegation might query its hosts. That said, the surface impression is in 1985 of a regional government trying hard to patch up relations with an alienated-to-hostile community of ethnic minorities, especially the prevalent Uygurs...

Gordon Bennett, "The New Xiajiang," 1985.

HANDOUT #12

LONG-TERM GOALS FOR MINORITY PEOPLES

In his study of relations between ethnic minorities and Han Chinese, Tom Grunfeld discusses fundamental attitudes that he believes impede implementation of full equality for minority peoples. Identify these attitudes. Determine if there are any parallels in the United States.

> Despite contradictions, despite political upheavals, and despite several shifts in political philosophy, all the various forms of minority policies have remained unchanged in regard to their main goals of political and economic integration of the minorities into the greater Chinese state...
>
> Whatever its intentions, the government of China has yet to find a workable solution to the minorities dilemma. The evidence seems to indicate a desire on the part of Han officials eventually, no matter how far in the future, to assimilate ethnic minorities into Han society. But, the minority groups remain resolved to resist that goal as manifested in their continued opposition to attempts at suppressing their religions, tampering with their written scripts, imposing the Han language, and so on. Yet, to prevent serious clashes and to be true to their ideological beliefs, the Chinese government must allow- indeed encourage-minority cultures and an autonomy that is more than a "mere formality."
>
> To date the contradiction between the hope of eventual assimilation and the ideological commitment to diversity has not been explored sufficiently, at least not publicly. Meanwhile the two objectives of the theoretical model underpinning Chinese policies-political integration on the one hand but cultural distinctiveness on the other-seems to have eluded the Chinese leadership. The problem is hardly unique.
>
> The Spanish government faces similar difficulties with its Basque population; the Indian government with the Nagas, Mizo, and Punjabis; the Rumanians with their ethnic Hungarian population in Transylvania, the Russians with their Jews, Germans, and a host of others. In China the problem has particular urgency because of the politically sensitive nature of some Han-minority relationsips, especially with the Tibetans, and the various minorities of Xinjiang. Constant external interference in these areas by other nations poses a real and, at times, serious

threat to China's territorial integrity.

Self-determination and secession are ruled out by China and by all the minorites, with the sole exception of the Tibetans. For the smaller minority groups secession is out of the question. For the larger ones such as the Kazaks, Uygurs, and Mongols there is no history of modern statehood nor any leaders and/or organized groups calling for statehood...

Considerable progress has been made in reducing inequality in minority economics, health care, education, and social services. Yet Chinese officials freely admit the continuing problems. Feelings of superiority continue to come from the (Han) majority, and the desire for more autonomy is common among the minorities....Moreover, policies from the capital are often distorted by the persistent difficulty in getting local cadres (Han and minority) to implement them properly. The political struggles and sudden changes in political direction have also taken their toll in the minority inhabited areas, perhaps to even a greater extent than in many Han inhabited areas. The withholding of significant positions of power from educated minority people has led to frustration, alienation, and new forms of inequality.

A. Tom Grunfeld. "In Search of Equality: Relations Between China's Ethnic Minorities and the Majority Han," *Bulletin of Concerned Asian Scholars, Vol. 17 #1*, Jan-Mar. 1985.

HANDOUT #13

VOCABULARY FOR THE UNIT.

Inner Mongolia
Tibet
Xinjiang
Ningxia Huizu
Guangxi Zhuangzu
Lamaism
Islam
Buddhism
Uigur (Uygur)
Han
Beijing (Peking)
central government
bureaucracy
cadres
chauvinism
Cultural Revolution
People's Liberation Army
Mao Zedong (Mao Tse-tung)
Deng Xiaoping
Marxism-Leninism
Sino-Soviet border
steppe
assimilation
voluntary association

Dennis Kelly

UNIT: The One-Child Family in China

LENGTH: Two Weeks

AUDIENCE: High School 10th thru 12th grades

GENERAL OBJECTIVES: At the conclusion of the unit, students will be able-

1. To identify and analyze social, cultural, economic, political, and geographic factors relating to family planning.

2. To detail the problems related to rapid population growth.

3. To discuss and predict how various groups might respond to measures used for family planning.

4. To compare child rearing practices in developing and industrialized countries.

5. To project the implications of unchecked population growth in the future.

6. To identify both the advantages and disadvantages in governments' efforts to control population.

MATERIALS:

Beijing Review, magazine
China Daily, newspaper
China Facts and Figures, government publication
China Quarterly, magazine
China's Only Child, Nova Program, videotape
China Reconstructs, magazine
Focus, magazine
Emerging China by Thomas Draper
The Population Bomb, 35mm film, 12 minutes
Rural China, Richard Mosher
Small Happiness, 35mm film, 60 minutes
Sixth 5 Year Plan of the Peoples' Republic of China for Economic and Social Development, government publication

OUT OF CLASS REQUIREMENTS: Written project of 3-5 pages focusing on either child rearing practices in single vs. multiple child families or comparison/contrast of China's and United States efforts in family planning.

CLASS OUTLINE:

Day One	Students will be divided into small groups and asked to brainstorm the ways in which unchecked population growth might have an affect on their lives in the future. A list will then be developed of all of the factors which could affect their lives for later reference. Showing of the short film, The Population Bomb. Discussion of the influences population has on peoples' lives with a ranking in order of the five most important factors.
Day Two	General presentation on current conditions in China with a discussion of past problems with population growth. Presentation of population charts and population distribution maps on China. Students will analyze this information and predict the reasons for shifts in population rates and population distribution. Reading of China Facts and Figures: Population.
Day Three	Discussion of some of the measures that the Chinese government has taken to control population. Discussion of the relationship between standards of living, family size, and population. Readings: three magazine articles from Beijing Review and Focus magazine.
Day Four	Discussion of how various groups respond to family planning. Brief overview of differences between rural and urban China. Showing of film Small Happiness. Readings: Chapter from Rural China on family planning.
Day Five	Complete showing of Small Happiness. Role playing activity in which students assume role(s) of worker in silk factory, government official, college student, and peasant in commune and react to a series of four questions on the one child family. Discussion of reactions of rural Chinese to one child program. Readings: Chapter XXIX on population from Sixth 5 Year Plan of the PRC for Economic and Social Development.
Day Six	Discussion of incentives used by Chinese government to promote family planning. Presentation of obstacles to family planning in China. Students will hypothesize how Americans might react to requirements for rigid family planning in our country, and how the U.S. government would sell the program. Readings: Chapter from Emerging China on family planning laws.

CLASS OUTLINE:

Day Seven	Discussion of impact of family planning on family structure in China and relationships between family members. Discussion: potential changes in child-rearing practices. Begin showing of program China's Only Child. Provide details on class project on child rearing practices or comparison between efforts in China and USA on family planning.
Day Eight	Conclusion of China's Only Child program. Presentation of outside speaker from People's Republic of China to discuss his/her reaction to family planning policy and to answer questions of students.
Day Nine	Inquiry learning activity where students will be given a series of slides from street scenes and everyday life in China. They will have to interpret the slides and arrange them in order and write a script to develop a statement on family planning in China (pro or con). Discussion of whether or not a government should regulate people's private lives.
Day Ten	Discussion of social ramifications of the one child family on Chinese people. Discussion of potential abuse(s) that governments might use in controlling population of specific groups of people or how governmental control might be expanded into other areas of private life.

Potential Discussion Questions for Unit on One-Child Family in China

1. How is family planning related to China's plan to modernize their nation?
2. What factors control a nation's population?
3. What could happen if a nation's population had unchecked growth?
4. What measures have nation's used in the past to control their population?
5. After studying a chart outlining the population growth of China from 1 AD to the present, tell what you can determine by the change in population figures?
6. What factors account for the distribution of population in China? How does this compare with other countries?
7. List the advantages of having only one child in the USA, in China. Now list the disadvantages of having only one child in USA and China.
8. What affect should family planning have on the ratio of male/female in China?
9. Do you think population control would have any impact on the status of women in a country?
10. How should family planning affect the distribution of population between various age groups in China?
11. Why would people living in rural areas be less inclined to support the concept of a one child family than people who live in urban areas in China? Would this be any different in the United States?
12. Do you think there is a relationship between a person's education level and size of family? Why?
13. How are mortality rates and population rates related?
14. Is there a relationship between industrialization and population rates?
15. If a family in China was able to "afford" more than one child, should they be allowed more children?
16. How does the one child family relate to social consciousness in China?
17. Why do you suppose that in old China peasants were encouraged to have large families?
18. Why do you think the Chinese government would encourage people to marry at a later age?

19. If you were to oppose the one child family, how would your strategy differ from the United States to China?

20. What incentives could you provide to citizens to encourage them to follow laws?

21. Have Americans ever been given incentives by our government to follow laws?

22. Has the United States at any time in the past encouraged its citizens to decrease or increase population?

23. How should a government go about educating their citizens on an important issue?

24. What means have the Chinese used to "educate" their citizens about the one child family?

25. Are there reasons why China has a larger population than other countries?

26. It has been said that China has to fight its own history in order to promote the one child family. Why?

27. How might the one child family in future years create problems for the elderly in China?

28. What changes will occur in the family unit in China with the advent of the one child family?

29. Do you think that "rewards" and "sanctions" for complying with family planning is ethical?

30. What do you think the reaction would be in the United States to our government encouraging one child families?

31. What might happen in China if measures were not taken to control population?

32. Does a government have the right to regulate the reproduction of its citizens?

CHINA TODAY:

CHANGING IMAGES

TONI FUSS KIRKWOOD
GLOBAL AWARENESS PROGRAM
SCHOOL OF EDUCATION
FLORIDA INTERNATIONAL UNIVERSITY
FALL 1985

DRAFT

Preface

A Note to Colleagues

So often we teachers are required to teach a curriculum that we find wanting of certain ideas, concepts, and contents. In fact the tough, new requirements for accountability forces us to teach to enumerated frameworks, objectives, and standards leaving little room for originality and creativity. Infusion of a concept lesson and postholing of an in-depth unit break this monotony.

Implementing either or both processes still covers frameworks, objectives, and standards (remember they don't have to be covered sequentially) and allows you to bring inot your classroom new events that occur in our rapidly changing world. The Social Studies are current and dynamic. We must relate historical facts to present situations and ask our students what the implications will be for the future.

In addition, postholing and infusing permit you to include your favorite topic. Content you excel in.

This is one opportunity in the curriculum where you can step back and draw your students into the depth of a topic you love to teach. The resultant new enthusiasm for learning and teaching also meets the new emphasis in our field. It provides students with the opportunity to: a) acquire higher order thinking skills; b) develop decision making skills; and c) become more interested in the dynamic social studies.

Toni Fuss Kirkwood

September 1985

I.

CHINA TODAY:

Including My Favorite Topic Into World History

A Note to Teachers:

Teaching Strategy I: Postholing

Step back when you finish the Industrial Revolution and have your students take an in-depth look at China Today. This is *my* favorite topic. *You* can choose and develop *your* own topic (that you always wanted to teach about) and posthole it at the appropriate time in the existing curriculum. (EXAMPLES):

Teaching Strategy II: Infusion

Infuse the self-contained lessons (marked by a small s) when you cover the following objectives:

WORLD HISTORY

Florida Curriculum Framework	Dade County Objectives	Standards Of Excellence

The infusion process does not allow for an in-depth understanding of the topic. It does, however, meet the requirements for globalization of your course(s) if you are consistent in following a theme throughout the year. If you choose infusion, use the concepts of change, communication, conflict and interdependence as tools for a conceptual framework for favorite content. For example: Immigration to the U.S. Ask students what changes are presently occuring in Miami in connection with immigration (Answer: Haitians, Cuban, Central - South Americans, Canadians, Chinese). Question: What implications are there regarding the future of our city? (Answer: overcrowdedness, ethnic conflicts, language barriers, white out - migration, etc.). Question: How will Miami look in the year 2000? What will the job market be? Housing? Safety? Do you want to live in Miami then? Why or why not?

The infusion process should be done regularly. Definitely once a week. Mondays are ideal in that much occurs on the world scene in two days and you can think about how to utilize the above concepts in a structured, pre-conceived plan).

Directions to Teachers

Postholing China Today

At the introduction of your World History course make the following announcements to your class:

1. This year we are including an in-depth study about China Today we will spend 4 weeks examining the 4 modernizations that are sweeping over China. In order for us to get adequately prepared for this unit we are going to work on a

2. Vertical File placed in this classroom. Each of you is responsible to bring in one article a week throughout the semester from current newspapers, magazines, etc. on what is happening in China today. File will be divided into 4 categories of modernizations:

   a) agriculture
   b) industry
   c) defense
   d) science and technology*

*Look for changes/issues that are intorduced in China Today to accomplish these modernizations by the year 2000.

Attach the with scissors-cut article to a 8 1/2 x 11" blank paper. Clearly show on left hand side your name. On right hand side of paper indicate the resource used, plus date, volume, and page number. Beneath attached article write

   a) a summary of important facts, and (in separate paragraph)
   b) how these facts/issues related to the Four Modernizations of China
   c) place article in proper file folder in our file cabinet.

3. You will receive 1 credit point per article per week which will be incorporated into your 1.semester grade.

4. As you collect and read your resources decide 2 issues/categories in which you would like to become the expert.

5. At midpoint we will spend a session dividing you into groups to choose one category of which you will become an expert. A group chair will be chosen who will monitor your collection of resources and your credit points.

6. China Today will be part of the Chapter on the Industrial Revolution (see statement #10)

7. Tell me: Why do you think it is important to study the modernization process of contemporary China as an extension of the Industrial Revolution? Allow students to think!

8. Give your own reasons: communist country incorporating "capitalist ideas" to forge ahead, unity and cooperation among the Chinese people as a model to adhere to government policies (1 child family), a nation rich in tradition and culture but backwards in science and technology, an emerging super power, need for foreign markets and intellectual and technical exchanges, rise of expectations by the Chinese people, a deep sense of friendship between the Chinese and American people.

9. This unit will count towards satisfaction of the State of Florida requirements on Americanism versus Communism of the World History course .

10. This teaching/learning unit can also be taught at end of school year. Begin instruction for vertical file, etc. at beginning of second semester. Students need to be refreshed on intended learning outcomes of Industrial Revolution.

II

CHINA TODAY:

A 4 Week Teaching-Learning Unit

GOALS:

1. The student will develop a better understanding of the process of modernization that is occuring in China today.

2. The student will develop a deeper appreciation for a major country of the world that is undergoing profound changes in the late 20th century.

3. The student will conduct in-depth research - decision-making - and critical thinking skills.

INTRODUCTION TO UNIT: RATIONALE

We are now taking a deep breath and will take an in-depth look at China as it is today. We are going to study China's Four Modernizations and find out if there exists a relationship between the Industrial Revolution of 19th century Europe and China today. (Teachers: China is used as an example. You select your favorite developing country or theme).

Under the new leaership of Vice Chair Ben Xiaoping, China's official goal is to become modernized by the year 2000. After years of isolation from the rest of the world, China wants to catch up with current Western technology. The stress is placed in the following four areas: Agriculture, Industry, Defense, and Science and Technology.

The obstacles are formidable. By Western standards, China is a backward nation. An efficient national phone system is still a dream. The bicycle is the most popular form of transporation. Three generations live in two-room apartments with a communal toilet down the hall. Plumbing may be totally absent in a household. Drinking water is a scarcity. Pollution of air and water is a national problem. But China is also the world's most populous nation with an effective one child per family policy. It is the third largest country in the world and ha ranked among the world's leading agricultural nations for nearly 4000 years. It is capable of feeding its over 1 billion people. It has great mineral wealth, as yet mostly untapped. Its written history goes back over 3000 years. It is the world's oldest living civilization. It is the Chinese who first developed the compass, gunpowder, paper, porcelain, printing, and silk cloth. Its museums and national historical sites are abundant with artifacts that demonstrate 4000 years of a high level of civilization.

The majority of the people are Han. Only 12% or 68 million people are among the 55 major ethnic groups referred to as "minority nationalities." The majority of the people live on coastal plains, the great river valleys and or plains of North-Central China.

CHINA TODAY

The following teaching/learning unit is modeled after the Hilda Taba* recommendation for postholing an in-depth unit into an existing curriculum. The unit follows the three divisions of a brief segment of Introductory, the lengthy period for Developmental and the Culminating portion for conclusion of the teaching/learning unit.

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*Hilda Taba. Curriculum Development: Theory and Practice. Harcourt, Brace, Jovanovich, Inc., Atlanta, 1962, pp. 343-379.

OUTLINE:

I. INTRODUCTORY:

Day 1 Rationale of Unit : Let's Get Acquainted. (a simulation)
Day 2 Lesson: China's Four Modernizations
Day 3 Lesson: Agriculture (lesson missing)
Day 4 Organizing the Research Study

II. DEVELOPMENTAL:

Day 5 Independent Research
Day 6 Lesson: Connecting the Global Village: Interdpendence
Day 7 Independent Research
Day 8 Independent Research
Day 9 Lesson: Free Flow of Information
Day 10 Independent Research
Day 11 Independent Research
Day 12 Lesson: Tension and Conflict in Today's China
Day 13 Independent Research
Day 14 Independent Research
Day 15 Lesson: The Changing Role of China's Woman
Day 16 Presentation of Research
Day 17 Presentation of Research
Day 18 Presentation of Research
Day 19 Presentation of Research
Day 20 Meeting of the Minds

* * * * * * * *

LET'S GET ACQUAINTED

Ní Hao Ma?	Wǒ_Shì Zhongguó Rén
Wie Geht Es Thnen?	Tchbin Deutschu.
¿Como esta usted?	Yo soy Cubano
Comment allez-vous?	Je suis francais

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

6. Apply processes of critical and creative thinking to analyze the effects of major belief systems.

8. Understand the relationships among science and technology and society and their impact on historical change.

SOCIAL STUDIES STANDARDS OF EXCELLENCE:

F-1115, H-1177, H-1178

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES:

The student will be able to:
1. experience the anxieties and frustrations meeting with a different culture
2. develop an awareness of the implications of cultural and linguistic differences and how they affect communication and understanding among people
3. evaluate the complexities of foreign culture contacts in their own community of Miami.

INFUSION AREA:

World History
Area Studies

CONCEPTS/VOCABULARY:

Culture, culture lag, cultural relativity, ethnicity, ethnocentrism, language barrier, multi-ethnic, multi-cultural, multi-linguistic

SUGGESTED TIME:

1 class period

MATERIALS NEEDED:

1. Simulation Game - Báfá Báfá
2. Teacher's Guide

LEARNING ACTIVITY SEQUENCE:

1. Set Induction:
Teacher dresses in Chinese custom (or from another culture) and addresses class in a foreign language . The students neither understand nor speak. If teacher is mono-lingual, use intelligent mumble/jumble.
2. Activities:
   a. Class is divided into 2 groups. Student leader who has familiarized herself/himself with the rules of the game earlier works with the group, teacher works with the group (Instructions are very clear and precise in simulation guide. Start class immediately. Time is very precious since ideally one needs 90 minutes for total activity). A hallway or second classroom is needed. If all fails play outdoors but within some boundaries (trees, wall) to keep the group in close proximity.
   b. Have the 2 cultures meet for 30 minutes. Teacher and group leader act very seriously and matter-of-factly. Do not give in to smiling!
   c. Call groups together in large circle.
3. Debriefing:
   a. How do you feel? (adjectives)
   b. Why do you feel that way?
   c. What specific experiences can you describe in meeting the other culture?
   d. What generalizations can you make about 2 foreign cultures making contact with each other?
   e. Why is it particularly difficult for Chinese and Americans to meet? To communicate? To actually understand each other not only through language but culturally?
   f. What cultures and language groups are represented in Miami?
   g. Are these various ethnic groups a blessing or a burden for Miami? Explain.
   h. How can we make the situation more of a blessing than a burden?
   i. What can we learn from the simulation game?
   j. Can you identify one thing you would like to commit yourself to to make Miami a better place to live?
   k. What is meant by the term "Ugly American?"

ASSESSMENT: Active student participation and response to debriefing. Willingness to share feelings. (Students are encouraged to do so!)

CLOSURE: Showing openess and tolerance toward people from other cultures will improve communication and understanding of others who are different from us. This basic tenet would then lead us to accept and even appreciate the culture of others who are very different from us.

HOMEWORK: Choices:

a. Interview your neighbors as to background, family interests, and philosophy of life. Share your findings with your class in a 10 minute oral presentation. Make sure you send a thank you note or pick up their paper on a rainy morning.

b. Pretend you are coming to America from another country. Write a 200 word essay on how the recent immigratn must feel in regards to our city, a new language, a new lifestyle, finding a job, or attending a new high school. Then find a new student in your class/school and compare his/her stody with your original writing. Share with your total class an oral report.

c. Construct a family tree of a couple you like a lot where each has a different ethnic background. How far back can each of them go in their genealogy? Ask: What are/were their major difficulties in getting adjusted to each other? What advice would they give young people like you? Report your findings to class.

CHINA'S FOUR MODERNIZATIONS

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

8. Understand the relationships among science and technology and society and their impact on historical change.
9. Understand the history, doctrines, objectives, and techniques of communism as a political and economic system at odds with the American, political and economic systems.
10. Utilize the appropriate vocabulary, geographical, reference/study, critical thinking, and decision-making skills.

SOCIAL STUDIES STANDARDS OF EXCELLENCE:

F-1115, H-1177, H-1178, A-1019

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES:

The student will be able to:
1. identify and describe the Four Modernizations of China and the government's goal by the year 2000
2. assess the benefits and problems that arise from the modernizations
3. compare and contrast China's Four Modernizations with the Industrial Revolution in England.

INFUSION AREA:

World History
Area Studies

CONCEPTS/VOCABULARY:

iron rice bowl, "Key" school, modernization, quality of life, responsibility system, rising expectations

SUGGESTED TIME:

1 class period

MATERIALS NEEDED:

1. World map
2. Handout #1: The Four Modernizations of China: Agriculture
3. Handout #2: The Four Modernizations of China: Defense
4. Handout #3: The Four Modernizations of China: Industry
5. Handout #4: The Four Modernizations of China: Science and Technology

6. Handout #5: 'Silk Road' Rail Opens Trade Route to the West
7. Handout #6: Examples of Modernization Techniques
8. Handout #7: The Responsibility System Sets a New Course for Chinese Agriculture
9. Handout #8: It Should Be So

LEARNING ACTIVITY SEQUENCE:

1. Set Induction:
   "Why would any underdeveloped country in today's world bring a modernization into its backward ways of existence?"
   Slides demonstrating the Four Modernizations Goals of China.
2. Activities:
   a) Divide class into 7 groups.
      Each group reads, identifies, and analyzes 1 handout. Group leader keeps members on task and records major facts. (15 minutes)
   b) Students then form large circle (two if large class) and brainstorm.
3. Questioning Strategies:
   a) What does modernization mean?
   b) Why modernize one's country?
   c) What are the advantages/disadvantages of modernizing a backward country?
   d) What are China's specific goals for its modernization?
   e) When is this modernization to be realized?
   f) Do you think that a country like China - the third largest in the world and with the highest population in the world - has a choice not to modernize? Why or why not?
   g) What specific problems will China have in modernizing its country?
   h) The Chinese people are like you and me - with our hopes and dreams - What do you think the Chinese are hoping for? Dreaming about?
   i) How - do you think- will China cope with the changes that come with the goal of modernization by the year 2000?
   j) What will the psychic costs be?
   k) How will be communist government continue to act?
   l) Can you see a relationship between the Industrial Revolution in England and the modernization of China? What are similarities? Differences?
4. Closure: Restate goals of China's Four Modernizations. Then: Let's find out together in the next four weeks how China goes about its modernization and what problems come with such ambitious goals.

ASSESSMENT: Teacher will key the assessment to the questions listed above. 3a, 3d, 3e are objective in nature and require factual responses. 3b, 3c, 3f, 3g, require students to speculate about possible explanations that can serve as a basis for future research. 3h, 3i, 3j, 3k require higher order thinking at the level of evaluation. Thus the assessment covers the various aspects of the Bloom Taxonomy.

HOMEWORK: 200 word essay, grammatically correct: How do 'rising expectations' among a people come about? Who is responsible for these rising expectations? What is the role and responsibility of the who wor who's?

INDEPENDENT RESEARCH:

INVESTIGATING ISSUES RELATED TO THE FOUR MODERNIZATIONS

OBJECTIVE(S):

State of Florida Curriculum Frameworks World History

8. Understand the relationships among science and technology and society and their impact on historical change.
9. Understand the history, doctrines, objectives, and techniques of communism as a political and economic system at odds with the American, political and economic systems.
10. Utilize the appropriate vocabulary, geographical, reference/study, critical thinking, and decision-making skills.

Social Studies Standards of Excellence

F-1115
H-1177
H-1178
A-1019
A-1020

Dade County Performance Standards

TEACHER OBJECTIVES: The student will be able to:

1. compare and contrast the 18th century Industrial Revolution of the West and the process of China's Four Modernizations
2. identify and describe the conflicts and changes occurring in China today as a result of the Four Modernizations
3. defend conclusion drawn in their final product
4. demonstrate the linkages established between China and other countries as a result of the Four Modernizations
5. exhibit the use of appropriate vocabulary and write a properly documented research paper
6. exercise critical thinking and decision-making skills.

LEARNING ACTIVITIES
SEQUENCE:

1. ORGANIZATION OF RESEARCH STUDY
Day 4

1a. Students are divided into groups of four by teacher. They will be organized according to ability, skills, and interests. The less capable will be grouped with the academically advanced. A group leader is chosen by teacher for each group.

1b. Brainstorming: Teacher will use the strategy of brainstorming to elicit issues related to the Four Modernizations.

1c. Topics chosen: Given the many issues each group will choose several issues they wish to investigate to demonstrate China's process of modernization. Students will also show the similarities/differences of China's modernization with the Industrial Revolution.

A separate group (decided by teacher) will form the Map and Puzzle Group. This group will demonstrate

i) linkages between China and other countries on the world map.
ii) develop a puzzle and/or incorporating the vocabulary words and concepts introduced in the teaching/learning unit.
iii) product(s) must be typed, duplicated for all class members and an answer day provided for the teacher. (Teacher should consider awards for first 3 winners for correct completion of puzzle and/or which is done at student's own time.)

1d. Research: Days 5, 7, 8, 10, 11, 13, 14, 15
Students will use vertical file (duplicates will have been made), school library (librarian has been contacted prior to beginning of unit) and materials brought in by teacher (see bibliography) to do their research. They will work in groups with group leader taking responsibility as to outcome of final product.

1e. Final Product: The final product can consist of

- a ten page typed (double spaced) research paper with proper documentation (bibliography, footnotes) grammatically and stylistically correct, with title page and table of contents - orally presented.
- slide presentation with written explanation of each slide (maximum 30 minutes)
- a film or videotape of at least 15 minutes
- a play that is enacted and demonstrates clearly the topic in question (maximum 30 minutes)
- a panel that will present its views of topic under investigation (maximum 30 minutes)

All presenters must be prepared to answer questions from student audience. Group leader of next day's presentation will act as moderator.

1f. Presentation of Product

Beginning with the 16th day of the teaching/learning unit, the individual groups will present their final products over the next 4 days. Each presentation is not to exceed 30 minutes. The remaining class period will be an OPEN FORUM where class members (not part of the presenting group) will question the presenters. Group will be seated at table facing student audience. Group leader of next day's presentation will be moderator. This is a student centered activity. Teacher enters only to clarify questions/answers. Collective research paper is to be handed in to teacher at end of group presentation.

CLOSURE: Teacher will make final closure restating major points made by group each day.

ASSESSMENT: Final product.

CONNECTING THE GLOBAL VILLAGE: INTERDEPENDENCE

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

7. Interpret changes that have occurred in historical development by analyzing the causes and effects of that change.
8. Understand the relationships among science and technology and society and their impact on historical change.
9. Understand the history, doctrines, objectives, and techniques of communism as a political and economic system at odds with the American, political and economic system.

SOCIAL STUDIES STANDARDS OF EXCELLENCE:

F-1115, H-1177, H-1178

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES:

The student will be able to:
1. identify and describe the interdependence that China is developing with other nations of the world.
2. explain the reasons why a Communist country like China adopts capitalist methods to accomplish its Four Modernizations.
3. assess the benefits/problems that are inherent with interdependence among nations.
4. synthesize China's present condition and explain the impact of interdependence on the quality of life of the Chinese people.

INFUSION AREA:

World History
Area Studies

CONCEPTS/VOCABLUARY:

barter, capital economic activity, developing country, developed country, foreign market, global village, interdependence, spaceship earth

SUGGESTED TIME:

1 class period

MATERIALS NEEDED:

1. Handout #1: China, Poland sign $25 million vehicle deal
2. Handout #2: Australia announces joint air service
3. Handout #3: Increased Trade with China
4. Handout #4: China's open door extends to adversaries
5. Handout #5: International trade blooms on China's northwest border
6. Handout #6: Lufthansa Flies to China
7. Handout #7: Sino-Soviet Relations
8. Handout #8: North-South Contact Boosted

LEARNING ACTIVITY SEQUENCE:

1. Set Induction:
   TRADING OR TILT or have students check label of their clothing or make of their shoes or "What car does your family drive?"
2. Activities:
   a. Students form into groups of 4. Appointed group leader(s) will have individual students read aloud assigned article.
   b. Students will make a list of Chinese economic activities with other nations.
   c. Students analyze the advantages/disadvantages of these interactions.
   d. Leaders will write on board name of countries and type of economic activities in columns I and II respectively.
3. Questioning Strategies:
   a. Given these various economic activities between China and other countries what foreign countries are involved?
   b. What problems arise from these partnerships?
   c. What are the advantages for countries involved?
   d. How do these changes affect the Chinese people?
   e. China professes to be a Communist Country. On the basis of that, how can these economic activities be explained?
   f. The partnership with other nations creates an interdependence between the involved countries: China needs technological assistance and foreign capital, the other nations need the market: Why is this interdependence a blessing for the status of world condition in general although it may be to the disadvantage of individual participating countries?
   g. How are the Chinese people - the large masses of 1 billion people, affected by this growing omterdependence of China?
   h. If this interdependence continues to exist in China, what will China's future be like? The future of nations with which she is interdependent? How will our future be?

4. Closure:
   What have we learned about interdependence today? Is China part of the global village?

ASSESSMENT:

Teacher will key the assessment to the questions listed above. Answers to 2b and c are objective in nature. 3a-3g require students to probe which can serve as a basis for future research. 3h requires higher order thinking skills at the level of evaluation. Thus, the assessment covers the various aspects of Bloom's Taxonomy.

HOMEWORK:

Individual choices or group choices.

1. Investigate and list number and type of businesses owned by Chinese in Miami. (Telephone book is an excellence reference)
2. Research the number of Chinese courses, language courses taught every year. At which universities in Miami?
3. Take a poll in 3 major department stores as to Chinese made clothing (excluding Hong Kong or Taiwan). What type of clothing? What is the quality?
4. What types of Chines-made products (excluding clothes) are sold in 3 major department stores like Bloomingdale's Burdine's, Jordan Marsh? Describe the quality and beauty of product.
5. Eat at a Chinese restaurant! Eat with chopsticks. What type of food did you eat? How was the service? Would you go back? Why or why not?
6. Interview an immigrant Chinese. Ask him/her about how easy/difficult it is to live in Miami, what specific problem he/she faces? If he/she had 3 wishes, what would they be?

FREE FLOW OF INFORMATION

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

7. Interpret changes that have occurred in historical development by analyzing the causes and effects of that change.
8. Understand the relationships among science and technology and society and their impact on historical change.
9. Understand the history, doctrines, objectives, and techniques of communism as a political and economic system at odds with the American, political and economic systems.

SOCIAL STUDIES STANDARDS OF EXCELLENCE:

F-1115, H-1177

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES:

The student will be able to:

1. identify and explain different methods of communication that afford exchange of information between China and other nations.
2. compare and contrast the forms of communication that China uses in its process of modernization with modes of communication used in a democratic society.
3. analyze the content of information between China and other nations and determine its importance for China and other countries.
4. increase critical thinking skills in probing a totalitarian regime's new approach to free flow of communication versus the system of communication used in the U.S.

INFUSION AREA:

World History
Area Studies

CONCEPTS/VOCABULARY:

communication, open door policy, oral history, primary resources, recorded history, 'Shanghai Communique'

SUGGESTED TIME:

1 class period

MATERIALS NEEDED:

1. Handout #1: The Shanghai Communique
2. Handout #2: President Carter's Statement on Normalization of Relations with China
3. Handout #3: Space Traveler Visits Homeland
4. Handout #4: North-South Dialogue Plea
5. Handout #5: If music be the food of love, rock on
6. Handout #6: Shanghai Welcomes returning students
7. Handout #7: Forbes helps train Chinese
   Text of US-China Communique
8. Handout #8: Texts of Statements from U.S., China and Taiwan
9. Handout #9: China grooms future journalists for Western-style news reporting
10. Handout #10: Historic value of 'Live Aid' depends on follow-through
11. Handout #11: China signs nuclear energy pact with the U.S.
12. Handout #12: Imports soar in first half while exports stagnate
13. Handout #13: Music on radio
14. Handout #14: TV programme
15. Handout #15: China Lends a Hand to African Victims
16. Handout #16: Western Businesses Invade China

LEARNING ACTIVITY SEQUENCE:

1. Set Induction
   a. Slides of various forms of Chinese communication
   b. Chinese tape imitating Western music
2. Activities
   Students are divided into groups of 3. Each group will receive different handout. Student will
   a. list the different methods of communication described in article
   b. compare and contrast different communication systems used by China and the U.S. (write China's and U.S. systems separate pieces of paper, fold and drop in box. Student shakes box).
   c. Students form circle
   d. Each student takes one piece from box.
3. Questioning Strategies
   a. Teacher asks students to open folded paper
   b. Before you answer, think, please: Those of you who can identify Chinese forms of communication, raise your hand. Counts.
   c. I assume the rest of you are U.S. communication methods
   d. Please, U.S.:read your forms
   e. China: read your forms

f. Class: What are you hearing?
g. Yes - both countries are using similar or even same forms of communication
h. What conclusion can you make about forms of communication between the U.S. and China?
i. What type of information is flowing between China and other countries of the world?
j. Is this information useful for the Chinese? The U.S.? Other nations? Why or why not?
k. Is this flow of information between China and other nations important? How important? For what purpose?

CLOSURE:

What have we learned today about communication in general and forms of communciation in particular? Teacher clarifies/restates/confirms intended learning outcomes.

ASSESSMENT HOMEWORK:

Since 1978 China has sent thousands of its students to many foreign countries to study their languages, their science and technology. Put yourself into the shoes of a Chinese college student who has been sent to Miami and write a letter to his best friend on how he sees us and feels about us. Remember, he has a working knowledge of English but has never been outside his city in China.

TENSION AND CONFLICT
IN
TODAY'S CHINA

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

7. Interpret changes that have occurred in historical development by analyzing the causes and effects of that change.
8. Understand the relationships among science and technology and society and their impact on historical change.
9. Understand the history, doctrines, objectives, and techniques of communism as a political and economic system at odds with the American, political and economic systems.

SOCIAL STUDIES STANDARDS OF EXCELLENCE: F-115, H-1177, H-1178, A-1019

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES:

The student will be able to:

1. identify and explain the reasons for the conflict arising in China today as a result of the Four Modernizations.
2. drawn an analysis between existing problems in China as a result of the Four Modernizations and the problems that came about as a result of the Industrial Revolution.
3. evaluate China's conflicts and propose concrete solutions for their eradication.
4. assess the impact of these tensions on the quality of life of the Chinese.

INFUSION AREA:

World History
Area Studies

CONCEPTS/VOCABULARY: ayi, cadre, conflict, consumer products, cormovant fishing, danwai, Deng Xiaoping, lao-gai, moral decadence, 1 child family, People's Daily, family political prisoner, scandal, self-reliance, Volga

SUGGESTED TIME: 1 class period

MATERIALS NEEDED:

1. Handout #1: Reshaping Family Life in China
2. Handout #2: From Red Guard to MBA student - How to Get In China
3. Handout #3: Any Reasonable Offer Considered
4. Handout #4: Journey to Forbidden China
5. Handout #5: The Dark Side of China
6. Handout #6: 21 Years in Prison Did Not Embitter Chue
7. Handout #7: China Reins in Local Decision-Making
8. Handout #8: Scandal Poses Another Threat to China's Economic Reform
9. Handout #9: China's 'Open Door' to West Begins to Close
10. Handout #10: China Premier Zhao quashes Rumor of Leadership Change
11. Handout #11: China Resists Letting Young People Move From Countryside to City
12. Handout #12: Justice is Swift in China
13. Handout #13: Are you Friend or Foreigner?
14. Handout #14: U.S. International Family Planning Effort Threatened
15. Handout #15: School Days in China Look Tougher as Country Announces Education Reforms
16. Handout #16: Mini-skirs Are Only Part of the Fashion Trends in China
17. Handout #17: If you Own a Car in China, You're One in 6 Million
18. Handout #18: Temptations ...

LEARNING ACTIVITY SEQUENCE:

1. Set Induction:

2. Activities:
   - a. Teacher distributes handouts to groups of 2. Short articles are designed for slower readers. Students are asked to:
     - a) make a list of conflicts/tensions described in article that exist in China today and to
     - b) state reason(s) for these conflicts (15-20 min.)
3. Questioning Strategies:
   - a. Which conflicts did you ifentify? Record them on board.
   - b. Let's classify these conflicts. How could we do that? (Economic, educational, social, recreational, personal, etc.)
   - c. Teacher reads each conflict aloud. Into which category does this one belong? etc. Student places each in appropriate column on board.
   - d. Explain the reason(s) for this conflict as she points to each conflict.
   - e. Teacher clarifies/explains.
   - f. What generalizations can we make from these conflict types existing in China today?
   - g. How do these conflicts compare with the problems during the Industrial Revolution?
   - h. How do you propose China deals with these major conflicts?
   - i. Do you think China can continue with its process of modernization if these tensions are not adequately dealt with?
   - j. What could possibly happen in China?
   - k. How do these tensions affect the quality of life of the Chinese?
4. Closure:
   "What did we learn today? Give me 3 statements." Teacher confirms/restates/clarifies answers.

ASSESSMENT: Teacher will key the assessment to the questions listed above. 3a are objective in nature and requires factual responses, 3b, 3d, and 3g require explanations and making an analysis between China today and the 18th Century Industrial Revolution in England. 3h, 3i, 3j, 3k require critical thinking and decision-making skills of the higher levels of Bloom's Taxonomy.

HOMEWORK: Identify 10 major tensions that exist in our city today. Are they similar or different from the ones China faces today? Explain what solutions you propose to reduce the 10 tensions in Miami.

Extra Credit: Write a 200 word essay: The major tensions of 1985 Miami seem to be unresolvable. What impact could this have on the future of our city? What can you do, as a senior in high school, to avert this impending dilemma of our city?

THE CHANGING ROLE OF CHINA'S WOMEN

OBJECTIVE(S):
STATE OF FLORIDA
CURRICULUM FRAMEWORK
WORLD HISTORY

8. Understand the relationships among science and technology and society and their impact on historical change.

10. Utilize the appropriate vocabulary, geographical, reference/study, critical thinking, and decision-making skills.

SOCIAL STUDIES STANDARDS OF EXCELLENCE: F-1115, H-1177, H-1178, A-1019, A-1020

DADE COUNTY PERFORMANCE STANDARDS:

TEACHER OBJECTIVES: The student will be able to:

1. compare and contrast the role and status of the Chinese women in traditional and modern China
2. speculate on the implications of the Four Modernizations on the role, status and ambitions of the modern Chinese women.

INFUSION AREA:
World History
Area Studies

CONCEPTS/VOCABULARY: bound feet, career, concubine, patriarchical society, role, status

SUGGESTED TIME: 1 class period

MATERIALS NEEDED:

1. Small Happiness VCR 1/2"
   length: 48 minutes
2. Handout #1: Small Happiness - Observations
3. Music: Helen Reddy -I Am Woman
4. Handout #2: I Am Woman

LEARNING ACTIVITY SEQUENCE:

1. Set Induction:
   Helen Reddy: I Am Woman
   (playing while kids arrive for class)
2. Activities:
   a. Students are advised that
      - cassette takes the whole period
      - that they are to look for the following in this presentation and to record their observations in the appropriate colums:
        i. condition of woman then and now
        ii. role of husband then and now
        iii. role of wife then and now
        iv. economic circumstances then and now
        v. opportunities for women then and now
        vi. role of boys and girls then and now
        vii. Also, write down feelings you have throughout the film (adjectives suffice).
   b. Homework assignment centers around their observations. The requirements are stated on back of handout. Assignment is due the next day.
   c. They can leave at the sound of bell.
   d. Not to forget their handouts.
3. Closure:

   I love you - look forward to reading your homework!

ASSESSMENT/ HOMEWORK:

Instructions: (on back of Small Happiness Observations)

1. Carefully analyze your observations you have made on the Small Happiness film.
2. What conclusions can you make about the role, status and opportunities of women in China in the traditional old days versus today?
3. Now read "I Am Woman", what conclusions can you make about the American woman then and now?
4. Write a 300 world essay: Topic - A comparative analysis between the Chinese and American woman of yesteryear and today. (Think: Was there really a difference between women of two cultures? Why or why not?)

Day 20: Meeting of the Minds

OBJECTIVES:

1. From the knowledge and understanding gained in the 4 weeks of study, the student will be able to predict some of the effects China will have on Miami by the year 2010.
2. Students will be able to acquire an increased ability for critically thinking and question-making skills in assessing the impact of the Four Modernizations on the future relationship between China and Miami, USA.

DADE COUNTY OBJECTIVES
CURRICULUM FRAMEWORKS
STATE OF EDUCATION

SPRINGBOARD: Short film on future Toffler?

CONCEPTS: First, Second, Third world Countries
East-West = North-South

CLASS TIME: 1 hour

STRATEGY: Students and teacher will have a roundtable discussion.

Day 20: Meeting of the Minds

QUESTIONING STRATEGIES:

1. How old will you be by the year 2010?
2. How old will your parents by? Your brothers and sisters? Your grandparents?
3. What will Miami be like in terms of housing, transportation, jobs, population, harmony between our various ethnic groups?
4. Will English still be the official language?
5. Will Hispanics compose the majority population?

Now let's go a step further:

6. What influences, do you think, will the Chinese have on Miami by the year 2010?
7. Other than material changes to our lives, what are some of the problems that come with the Chinese influences?
8. Will our educational and social and economic institutions change? How?
9. What are the positive aspects that come with Chinese influence?
10. Why does a positive or regative relationship between China and the US have even a greater impact on other countries - and developing?
11. Why is a constructive dialogue between the 2 countries critical for world peace?
12. Why do I place so much emphasis on a positive relationship between China and the US rather than let me say, the USSR and the US?

JEAN LEWIS

CHINA THROUGH THE EYES OF CHINESE CARTOONISTS 1960-1985
(JEAN LEWIS:RICHMOND,VIRGINIA 1985)

I. DIVISIONS

A. POLITICS

B. EDUCATION

C. ECONOMICS

D. SOCIAL LIFE

E. LEISURE

II.FORMAT

A. STUDENT WORKSHEET

1.WHAT PROBLEM IS BEING DEPICTED?

2.WHY IS THIS A PROBLEM?

3.IS IT A RECENT OR HISTORICAL PROBLEM?

4.HOW DID THIS PROBLEM ORIGINATE?

5.WHAT ARE THE VIEWS OF THE CARTOONIST?

6.WOULD AMERICANS HAVE THE SAME TYPE OF PROBLEM?WHY OR WHY NOT?

7.HOW WOULD AN AMERICAN CARTOONIST DRAW THIS PROBLEM? WHY?

8.WHAT COULD THE CHINESE DO ABOUT THIS PROBLEM?

9.HOW WOULD YOU SOLVE THE PROBLEM?

10. WHAT DO YOU THINK WILL BE DONE ABOUT THIS PROBLEM? WHY?

III.MATERIALS

A. ONE LARGE CLASS SIZE CARTOON FROM EACH OF THE FIVE AREAS.

B. FIVE OVERHEAD TRANSPARENCIES OF OTHER CARTOONS FROM EACH OF THE FIVE AREAS.

C. TEN DITTO MASTERS OF CARTOONS FROM EACH OF THE FIVE AREAS.

D. STUDENT ACTIVITY SHEETS FOR EACH OF THE CARTOON DITTOS.

D. TEACHER ACTIVITY SHEETS FOR THE OVERHEAD TRANSPARENCIES AND THE CLASSROOM OVERSIZED CARTOON.

E. BIBLIOGRAPHY OF RESOURCES

1. BOOKS AND PERIODICALS

2. REALIA

3. AV MATERIALS (FILMS, FILMSTRIPS, RECORDINGS, ETC.)

4. ORGANIZATIONS

F. COVER SHEET AND INTRODUCTION

IV. SUPPLIES

A. POSTERBOARD

B. MAGIC MARKERS

C. DRAWING PAPER

D. TRANSPARENCIES

E. DITTO MASTERS

TIME TABLE

OCTOBER 21 - DRAW UP MASTER PLAN AND SELECT CARTOONS FOR EACH OF THE FIVE AREAS

OCTOBER 22 START DRAWING THE LARGE CARTOONS ONTO POSTERBOARD. MAKE UP THE STUDENT DITTOS

OCTOBER 27 MAKE THE TRANSPARENCIES

OCTOBER 30 MAKE THE STUDENT DITTO SHEETS

OCTOBER 31 MAKE THE TEACHER'S GUIDE

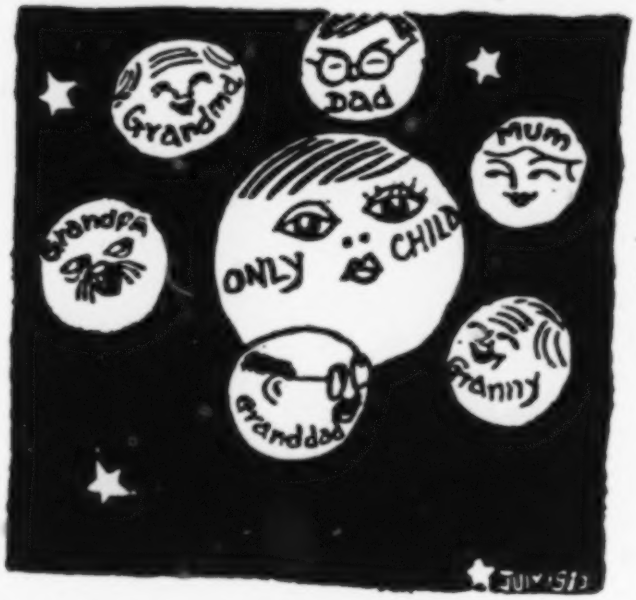
NOVEMBER 1 MAKE FIRST PRESENTATION
(HENRICO CO.PUBLIC SCHOOLS)

NOVEMBER 1 WRITE THE INTRODUCTION

NOVEMBER 2 DESIGN THE COVER

NOVEMBER 3 MAKE THREE COPIES OF EVERYTHING

NOVEMBER 5 SEND COPY TO JANET IN NEW YORK


Grandma
Dad
Mum
Grandpa
ONLY CHILD
Granny
Granddad
JUN SIJI

112. Revolving round the sun?

Family planning in China is essential; but bringing up only children presents new problems.

THE CHINESE LOOK AT THE CHINESE

Look at the cartoon and study it. Then answer the following questions.

1. Briefly write an explanation of the point the cartoon is trying to convey. (Remember that it was drawn by a Chinese cartoonist.)

2. Describe what you physically see in the cartoon.

3. What about the cartoon is uniquely Chinese?

4. What about the cartoon is universal?

A CHINA ARTIFACT BOX

Choose one artifact and then discuss it with your partner. Answer the following questions about your artifact.

1. Give it a name.

2. What do you think it is?

3. What is it made out of?

4. Who would probably use it ?

5. How would it be used ?

6. Where would it be found?

7. When could you use it ?

8. Why would Chinese people use this object?

9. How often would they use it?

10. Would people other than Chinese use this? Why or why not?

11. Demonstrate how it would be used.

Name ------------------------------------

Name ------------------------------------

Curriculum Project
Jim Lierl
1/86

Thinking about China through Writing

Learning skills is an essential part of one's education. If a student knows many facts, but is not able to analyze, combine or evaluate them, the facts are useless. Developing skills requires active learning in a series of planned activities, and is more effective when developed through content which is relevant to the student.

The purpose of my Fulbright-Hayes curriculum project is to foster greater understanding of China among the International Studies Academy students of Cincinnati's Withrow High School, one of the Cincinnati public schools. Since Academy teachers are, at this time, particularly interested in teaching writing skills as a means to think and learn about content, my project is focused on a ladder of cognitive difficulty for advanced writing skills. The following is not one unit for a limited time span - it is, rather, a sequence by grade level for teacher planning and student skill development. It does, however, culminate in an assignment which demonstrates mastery of a specific topic: the events of 1949 in China, their causes and effects.

The teacher will begin Grade 9 World History (advanced class), or World Geography (regular academic), by administering a social studies writing-skills diagnostic test. After appropriate review, the year's focus will be on how to:

a) identify topic sentences in various locations within a paragraph.
b) identify transitional words and devices.
c) identify library terminology used in social studies.
d) generalize information as a concept and a written generalization.
e) rewrite a paragraph varying the structure and location of topic sentence.
f) limit the subject of a writing assignment.

By year's end, the student will write a multi-page report (500 words, regular class; 1000 words, advanced class) of a descriptive nature, with at least two sources. The teacher's assessment will stress proper application of the above skills, and report topics will be limited to Chinese history or geography.

Grade 10 U.S. History and Government (all Academy students) will also begin with the diagnostic test and review procedure. This year's focus will then be on how to:

a) formulate a topic sentence for more complex paragraphs.
b) locate connecting words and expressions.
c) use correct form and content placement in outlining.
d) locate library sources for solutions to reference problems.
e) draw inferences from paragraphs.
f) construct lengthier essays.

These skills will be utilized and assessed, at year's end, in a case study related to U.S. - China contacts (or to comparative government analysis). The report, based on at least three sources, will consist of roughly 1000 words in regular classes and 2000 in advanced ones.

Grade 11 Academy students follow one of two social studies "streams" that can be useful in China studies, either "Human Condition" (a regular world-cultures course) or "Study of Man" (an advanced area-studies course). After the standard diagnostic test and review preparation, the focus will be on how to:

a) distinguish fact from opinion.
b) evaluate content and tone in quoted statements.
c) write a persuasive essay.

This year's culminating activity will be to write a position paper of 1500 (regular) to 3000 (advanced) words, using at least four sources. As in the previous two years, the teacher's assessment will center on the skills stressed in this particular year. "Human Condition" topics will focus on Chinese culture (e.g. "The Long March: A Success Beyond Politics"), and "Study of Man" topics on Chinese history (e.g. Sun Yat Sen provided the basis in philosophy for the Communist Revolution).

Regular academic students in the Academy take "Comparative World Governments" in Grade 12, while the advanced students complete their preparations for the International Baccalaureate social-studies test series by taking a second year of "Study of Man." Although ISA staff regularly attempt to coordinate skills-development activities, this last year will conclude with students preparing a multi-page research paper, while working through a three-stage writing process with language and social studies teachers. In the pre-writing stage the teachers will diagnose and review, and encourage creative and critical thinking in generating ideas and narrowing focus and purpose. In the composing stage, the students will learn to organize and develop ideas into a coherent pattern. In the post-writing stage, they will edit and refine their work.

All research papers will be based on at least five sources, with "regular" ones being about 2000 words long and "advanced," 4000. Standard criteria will be met, such as proper use of:

a) organization, and central idea
b) language variety and precision
c) relevant information, and research
d) sentence structure and variety
e) grammar and manuscript rules
f) argument, logic and readability.

The "regular" students' topics will compare China's government with that of another nation's, perhaps in areas like economic reform (e.g. the Great Leap Forward) or political unrest (e.g. the Cultural Revolution). "Advanced" students' topics will concentrate on 20th Century Asian affairs, such as "Chiang and Mao both saw the need for a revolution" or "China's Communist Revolution was orchestrated from Moscow." One last note regarding the Grade 12 papers -- the regular ones are internally assessed, but the advanced ones are graded in Europe as part of the IB exam system each year.

Submitted by:

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USING CHINESE FOOD TO INTRODUCE CHINESE CULTURE

BACKGROUND

A teacher introducing China in his/her class room may find it difficult. Students often view China as remote, exotic and strange. The teacher often has little college level training on the subject and may be intimidated by the vastness and complexity of Chinese history and culture.

One way to introduce Chinese culture to American students is by eating with chopsticks and examing the role of food in China. Eating is a basic cultural universal; however, how and what people eat is determined by a complex of historic, religious, geographical and other factors. Teaching students to use chopsticks embodies the best aspects of a good lesson. It teaches students something they probably do not know or understand. It is an enjoyable experience. It is an important topic worthy of intellectualization. It can lead to futher amplification and study.

INTRODUCTORY LESSON

Chopsticks are among the oldest known eating utensils. The Chinese have used them since the second century B.C. Yet, for most modern Americans eating an enire meal with chopsticks is an uncommon experience. The teacher should pass out a set of chopsticks to to each student, pointing out that they are eating utensils not swords or drumsticks. Then each student should be given a handful of popcorn and be shown how to hold the chopsticks.[1] The challenge is now for the students to move the popcorn to their mouths using only the chopsticks. Once the students have mastered the manipulation of the chopsticks (and finished the popcorn) the teacher should ask, "What kinds of food could not be eaten with chopsticks?" After this list is placed on the blackboard the teacher can show the class Chinese cooking utensils such as a wok, a cleaver, a wire skimmer and a bamboo steamer and show the students how the Chinese prepare food.[2] This lesson can be extended by asking the students to help their parents cook dinner and try to eat it with their chopsticks. The students could report on their experiences the next day in class.

FOOD AND GEOGRAPHY

The teacher should begin the class by asking, "Are there places in America famous for the food they prepare?" The students should generate a list of dishes like Boston baked beans, Southern fried chicken or Virginia hams. The teacher can show a menu from a Chinese restaurant and point out that the Chinese also name food after geographical locations, e.g. Hunan beef, Peking duck, or Mongolian lamb. It should be pointed out that the Chinese developed a cuisine different from Western ones because they were isolated by the Himalayan Mountains, Gobi Desert, and the Pacific Ocean. The success of the farmers made it possible to support a large population. The people in the south, i.e. below the Yangtze River, produced two or three rice crops per year because of the hot and humid climate, while in the north, i.e. above the Hwang Ho wheat was grown. The teacher can show on a map the four major cooking regions of China, Northern(Mandarin), Eastern(Shanghai), Southwestern(Szechuan) and Southern(Cantonese).[3]

FOOD AND ECONOMICS

A third topic worth consideration is the relationship between what people eat and their economic class. What and how much people eat, after all, is the ultimate "gut issue". Students should know that the poorest people in China and many other places have little or nothing to eat. Millions of subsistence farms exist in China even today. As their incomes rise, people enhance their diets with white meat such as chicken or fish which they catch or raise cheaply. A little higher up on the income scale are those people who can raise a pig and thus add pink meat to their table. Finally, the richest people are those who can eat fully matured cattle and have a diet of red meat. The teacher should make it clear that it takes two to three pounds of grain to produce one pound of pink meat and four to ten pounds of grain to produce a pound of red meat. As in the West, certain foods that are considered delicacies like shark fins or bear paws were able to command high prices and eaten primarily by those in the upper classes.

FOOD AS ART

Students should be informed that to the Chinese cooking is an art form and a joy to all the senses. First, a banquet should be a feast for the eyes. Vegetables are carved into the shape of animals or flowers and food is arranged on the plates to appear both appetizing and beautiful. The aroma of the food is meant to create anticipation for the meal about to be served. The texture of the food is varied and combined in a balanced way, nuts with meat, crunchy water chestnuts with slippery bamboo shoots, hot mustard and sweet sauce.

Even sound is made part of a meal; rice sizzles when it is put into soup, hot plates of chicken are brought to the table hissing and steaming. Lastly and most important of all, the food must taste good. Food is cut across its grain and cooked rapidly at high temperatures to insure that it will be at the peak of flavor when it is placed on the table.

FOOD AND RELIGION

Probably the most common way Chinese culture enters the American schools is as a unit on "fun, food, and festivals". Students learn that the New Year celebration, birth, and weddings all have feasts associated with them. While there is nothing wrong with this approach, the level of classroom discourse can be raised by looking at more sophisticated concepts. It is axiomatic that what one person worships another person eats. Thus, an idea like cultural relativity can be better understood when we learn that in China some people believe that god is offended if people eat pork while at the same time other people are placing hogs on the tombs of their ancestors as an offering to the gods. The ancient philosophy of yin and yang led to an almost Western like notion of creating a balanced meal. The Taoist search for elixirs of longevity and virility is often given credit for the the variety of food that the Chinese eat.

CONCLUSION

The charm of using chopsticks and food to introduce lessons on Chinese culture.is that it can be both simple and complex depending on the level of the students. Bright students will learn that there are many realms of meaning in seemingly ordinary things. Dull students will enjoy finding the ordinary in the ordinary and will like eating the popcorn.

NOTES

1. Fredric Kaplin, Julian Sobin, Arne de Keijzer, The China Guidebook (Boston: Houghton Mifflin Company, 1985), pp. 133-4

2. Joe Huang, Chinese Foods: Teachers Handbook (San Francisco: Chinese Cultural Foundation, 1976)

3. Ibid.